The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

God give us sense—God—sense of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

JOHN OXENHAM

Vol. LXI AUGUST, 1927 No. 8

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that geniune repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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EDITORS:
WILLIAM PARSONS RICHARD CAMERON WYLIE

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The Sources Of Political Knowledge

HALF of the task of learning any subject, lies in the discovery of the sources of the knowledge. Nowhere is this more true than in the domain of state craft. The world is full of clashing ideals and theories, as well as of the wreckage of past experiments, and the tragedies of mistaken methods. From these it is necessary for us to draw our knowledge of state craft. This is true of all departments of life, but especially true of political science.

We shall not enter that old discussion as to whether human intuition is a reliable source of information or a source of truth at all. It is very certain that it endows us with the capacity to extract the truth from all this accumulation of the past.

Three sources of knowledge present themselves. They are history, science and revelation. All sources can be legitimately classified under one or the other of these. That they are entirely distinct sources no one will contend. History enters into science and revelation, in the accumulating and preserving their facts, yet in their main currents they are distinct. If we treat history as the record of human life on earth, since such records have been preserved; science as the orderly arrangement of all facts in the universe, and revelation as the impartation to man of facts beyond the reach of reason, or the senses, we need not become confused in such classification. Political knowledge comes from all of these. Revelation has given us the will of God as to government and the commission for its divine authority. History gives us the record of the past and present failures and successes in humanity's experiments in government. Science reveals the workings of the principles of government in their interaction upon all phases of life.

We need the truth from all of these sources to grapple with the growing complexities of our Christian civilization. Without it we shall soon reach the limitations of our intelligence. The fact that no one can tell us today how to balance the conditions between industrial and rural economics, indicates how close we are to that margin. The death toll from machines is another indicator of the same fact. The failure of fiction and fancy to maintain intelligence, is not the most serious danger from these clogged streams of truth and fact. There are those who contend that physique, mentality and character are determined largely by the ideas upon which the mind feeds. A generation fed on fiction will have a shallow, convictionless, vascillating character. It will become a slave to fads. It is the truth that makes men strong, positive, free and creative. The mind that draws facts from original or reliable sources and reads or looks upon fiction only as a matter of relaxation, will always be the commanding dynamic mind. Under present educational methods we may reach the limits of character strength, before we do that of intelligence. The trouble with our

municipal governments today is, that our urban population as a whole has not the strength of character sufficient to govern itself.

The fundamental task of Christian civilization is first of all to keep open these sources of knowledge. Today they are like streams through flat land that are clogged with weeds. They are becoming stagnant. The growth which is clogging them is the craze for fancy rather than for fact. Most of our present day thinking is just mulling over the creations of the imagination, rather than honest work done with the facts derived from their original sources. History has become an ingenious reshaping of imaginary scenes and characters to suit the present ideas of what should have been. Science largely deals with deductions which often have a very remote connection with the real facts of the universe and theology is largely the product of the inner consciousness of theologians, rather than an orderly presentation of the facts and ideas of revelation. Such thinking is as certain to destroy intelligence as living in the dark impairs eyesight. A secondary task of almost equal importance is to keep these sources of knowledge clean and pure. Ambition, partisanship, greed, selfishness and morbidity, both mental and moral, tend to foul these sources of knowledge and color and corrupt them as does the sewage of a densely populated industrial district, its streams. Propaganda that is more concerned with immediate successes than with the ultimate triumph of truth and right is one of the most dangerous of contaminators.

Most of our social and political ills grow out of unnecessary ignorance. There is an ignorance which is inevitable, as for instance our ignorance of radio fifty years ago. That is excusable. But ignorance which grows out of unwillingness to master the lessons of history, science and revelation as they touch political tasks and policies and governmental experiments is inexcusable. It is the kind that invites destruction. Yet that is the ignorance that is weakening the life of every democracy on earth today.

The hope of the present day is, that we still have, as Mrs. Browning expresses it under a different figure:

> God's saints and kings
> That shake the ashes of the grave aside
> From their calm locks and undiscomfited
> Look steadfast truth against time's changing mask
> True, many a prophet teaches in the roads
> True, many a seer pulls down the flaming heaven
> Upon his own head in strong martyrdom,
> In order to light men a moment's space.

To encourage, preserve, and help, and identify ourselves with such, is the challenge to us all in this kindergarten, fictional, romantic, pleasure loving age.

NOTES BY THE WAY

THE basic cause of complaint against college professors who feed tainted literature and pagan philosophies to their pupils to make them think, is that in doing it they seem to make them cynically skeptical toward truth and abnormally receptive to error and dirt, instead of skeptical toward falsehood and open-minded toward truth.

CORRUPTIONISTS received another rebuke when the Federal Court of Appeals in the District of Columbia, decided that Secretary Mellon could not be sued for libel for a report made to the President. This was in a suit filed against the Secretary because of his report that Liberty Bonds had been duplicated and an assistant Attorney General had been derelict in the matter.

UNCLEAN plays have received a jolt in New York that will make the exploiters of vice and human weakness sit up and take notice, that public sentiment has endured to the limit and is beginning to revolt. The producers and actors of three of them have been convicted and sentenced to fines and imprisonment. And mirabile dictu, Earl Carrol of Bath Tub infamy is actually in Atlanta. Let the good work go on.

HIGHER tuition fees and more scholarships for eager students unable to meet them, was recently urged in an address at Brown University, by John D. Rockefeller, Jr. The high cost of equipment under the standardizing processes of the Rockefeller and Carnegie foundations, are worrying many a board of trustees. The real cure would seem to be to stop trying to "keep up with the Joneses" in the form of tax-supported schools and confine themselves to the task for which the private foundations were established. The bug of bigness has ruined many a normally useful man and institution.

THE Manchester Guardian has this to say concerning American prosperity:—

> "Perhaps one would not be far wrong in guessing that the main causes lie in her having not only immense natural resources and a population which in relation to them is still not excessive, but also the largest area in the world where trade is completely free and capital can find its most productive outlet without interference. The last advantage is likely to be hers for ever. The other two will presumably diminish. But for as far ahead as this generation is likely to look there appears to be nothing to prevent the continuance of this astonishing rate of progress."

Doubtless, this is true as far as it goes, but this editor overlooks two important factors, widely diffused secondary education and prohibition.

THERE is a modern novelist who changes his mistress every year. In doing so, he acts consistently upon a philosophy of life which he has formulated. He is competent, no doubt to write upon human life as he lives it, but he does not do that; he writes about life as you and I live it, and I doubt his ability to carry on in that direction. If he wrote of life as he lives it, only bootlegging publishers would have anything to do with him. So he takes the philosophic

essence of his own miserable and unhappy life and injects into it pretended stories about it. Books have no more right to be impostors, than individual persons have.—*Selected.*

NEW Jersey Republicans took advantage of Democratic wetness in that state to adopt a referendum plank July 5th, for their state platform. If the Drys now have the nerve to smash the Republican party as a punishment for its perfidy as the New Yorkers smashed Wadsworth the party leaders will stay in line in the future.

SMALL but appreciable growth is revealed in a recently published summary of the statistics of the Southern Presbyterian Church. We are grateful for this, for it is only as the churches exceed in growth the growth of the population that we can continue to hope that eventually we can make the United States a Christian nation in fact, as well as in name and political theory.

IT is recorded that on the opening day for liquor sales in Ontario, the first United States citizen to make a purchase was Fayette Bristol of Highland Park, Detroit, which fact brands the said Bristol as a back number who cannot adapt himself to progress; scientifically he is a fool and politically un-American. He is welcome to his distinction. Incidentally, the United States did not invade Canada that day.

THE Indiana Supreme Court decided July 1st, by a 3 to 2 decision that search warrants issued under section 31 of the prohibition statute are insufficient, unless they bear also the assertion that they were issued upon evidence sufficient to warrant their issue. Formerly they bore the statement that the affiant believed that the specified premises contained evidence of violation of the law. This led to a paen of victory by the Chicago Tribune and corrected instructions by the Attorney General of Indiana.

TWO Spokane Washington newspapers which have campaigned vigorously against vice and bootlegging were the victims of an attempted bombing on July 5. The bomb was a fifteen pound coffee can filled with 60 percent dynamite. The fuse was imperfect and went out when it had burned within two inches of the cap. It was found by the members of the Review Staff as they went off duty at 2 A. M. Had it exploded many lives would probably have been sacrificed. Yet the sob-sisters of a false humanitarianism will doubtless throw fits when we say that society ought to strike back at these fellows with the hangman's rope or the electric currrent. If the underworld wants war let it not be one sided.

THEODORE ROOSEVELT was not alone in his admiration of "the willingness to take responsibility." We all admire it. To be willing to accept responsibility in a crisis and take the consequences was nobly exemplified in the act of Commander R. C. Smith, in laying down a carefully placed barrage between the besieged Americans at Nangking, and the attacking mob of radical

communistic Chinese soldiers. When he decided it was necessary, he quietly remarked. "I'll either get a medal or a court martial for this. Let her go Benny." But we admire him as much for his restraint. He could have "let her go" at random among that mob, but he had a carefully placed Marine wig-wagging directions for gun fire so that no Chinese might be harmed unnecessarily. We are glad he gets the medal.

CALIFORNIA, Iowa, Massachusetts, New Jersey, New York and several other states have recently passed laws making it illegal to possess machine guns. That is good, but let us hope that they are enforced better than the laws against pistol toting.

THE White Ribbon women are recalling that Mrs. Seymour Lowman, wife of the new assistant secretary of the treasury, and Mrs. James M. Doran, wife of the new prohibition commissioner, are members of the W. C. T. U. Mrs. Doran is president of the largest union in Washington.

REAL friends of education are moving to secure the right to have the Bible read daily in the Philippine public schools. As usual the opposition comes most strenuously from the atheists. Experience has proven that apart from religious inspiration the desire to receive or maintain popular education dies. We hope our friends in the Philippine Islands succeed.

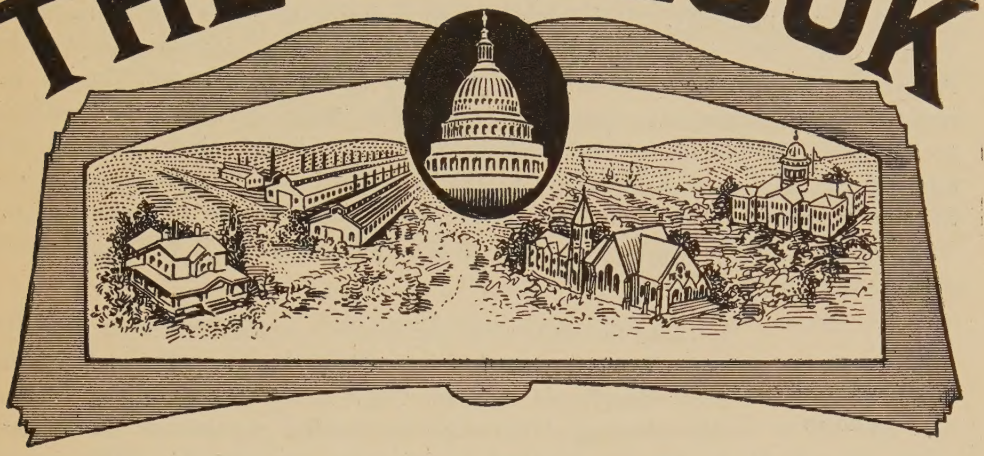
PAISLEY in Scotland, famous for a century for the manufacture of Paisley shawls, has recently come to the front by establishing as a legal precedent, the responsibility of property owners for the mosquitos that breed on their property. Owners of such property are now required to destroy them. Such a decision commends itself as sense, if it should flood the market with duck preserves in some localities.

FOR blind adherence to an exploded theory, for ivory imperviousness to facts and truth, for stupid subservience to old world ideals, commend us to the Religious Education Association. For confirmation, read Mr. Fleming's paper in our workers department of this issue. We are not surprised. We were invited to attend the first national gathering of this body. We did not accept, because we saw then the blind subserviency of the leaders to German rationalism and were aware that they were the blind, leading the blind. We are not surprised that they have fallen into the ditch of stupidity.

"GOD preserve me from him whom I trust," runs the old proverb. Nowhere is this more pertinent than in our mental attitude toward instructors. But in addition to trust in this providential care we need to cultivate the mental habit recommended by Burns in his "Epistle to a Young Friend:"

"Protect yoursel as weel's ye can
Fra critical dissection,
But keek through every ither man
Wi sharpened sly inspection."

THE OUTLOOK



Thinking In Terms Of War

It is vitally necessary for the United States to have a dominant interest in the Province of Ontario. This province with its tip at Detroit, with nothing but a narrow strip of water dividing the two nations is a pistol pointed at the heart of America. From this tip Great Britain in a days march over perfectly level terrain could cut every great trans-continental railroad.

"Hold on there. What sort of stuff is that you are giving us?" snorts back the mystified, disgusted average American. "How do you get that way? Page the nearest superintendent of a state insane asylum."

We are just writing about America as a correspondent in our contemporary The Independent wrote about European affairs in its July 2 issue. Here it is: "Anyone who examines the map will see that Albania is as necessary to Italy as Korea is to Japan, or Belgium to Great Britain, or Panama to the United States. This is no matter of ethics, policies or ambitions. It is a matter of fact."

No, it is just a way of thinking on the basis of war psychology, that has cursed the world too long. One of the things the League of Nations is striving to abolish is this sort of thinking about international relations. Our contemporary ought to cultivate the habit of thinking in the terms of peace.

The reason why it is so absurd when applied to Canada and the United States and so apparently wise when applied to Albania and Italy, is because we, for a hundred years have thought in the terms of peace, neighborliness, trade and vacationing. They have thought in terms of war and aggression. Have done with the whole method of thought in these terms. It is antiquated, barbarous and silly. There is no such necessity of one nation to have any dominating interest in another.

But our contemporary may reply. We have to live in a world as it is. And Europe is still thinking in the terms of war. Not all of it. It is throwing off this evil habit. But why dish up European politics to Americans in these antiquated terms of thinking. As long as we have even a mote of this in our

own eye, how can we say to Europe let us pull the splinter out of your eye. We admit no necessity. It is simply Italy's desire to make the Adriatic an Italian lake. She is under no danger at that point of invasion by Greeks Albanians, Jugo-Slavs or Turks. If we were in the League of Nations we could say all this aloud in circles where it would be effective. But though reduced to impotency by the narrow nationalism of our provincial minded leaders, we ought to be free enough to refuse to think and write in their habitual terms. Slavery to psychological complexes is the root of slavery to the war system. This war psychology is not only a mental slave driver, but it is poisoning much of our contemporary history.

A Belated Decision

Locking the door after the horse is stolen sometimes finds its embodiment in the decisions of our courts. The decision in the Pennsylvania Supreme Court of the Philadelphia Athletics who challenged the state by playing a game on the Sesqui Centennial Stadium on Sunday, August 22, 1926, is an example.

Of course, they lost their case as the previous history of that court should have taught them that they certainly would. There is nothing new in this decision, except the affirmation that professional baseball is as much a secular business as running a circus, and an undertone of impatience at the quibbling nature of the pleas on behalf of this violator. What now should be done is to hale into court every known participant in that game, and fine him his four dollars and costs. They are still thousands of dollars ahead on that game. They could be made to return much of this to the treasury of Dauphin County, by wholesale prosecutions. We commend this to the Lord's Day Alliance of Pennsylvania. If the crime is repeated, action should at once begin to annul their charter.

Prohibition Echoes

The Lutheran Synod of New York and New England adopted the following resolution concerning prohibition at its recent meeting at Utica, New York:

"We believe the benefits of prohibition have been sufficient, in spite of certain adverse results, to justify the church in its continued support and to deprecate any efforts to annul or modify the Eighteenth Amendment," said the report adopted. "There has been a notable diversion of money, which formerly was spent for alcoholic drink to the purchasing and furnishing of homes, to education and to a higher standard of living, especially among wage earners, and there has been greater efficiency in industry and other fields."

The same day, June 15, the Illinois Senate killed the Referendum Bill by a vote of 33 to 17. The House had previously passed the measure, 80 to 63. Chicago has a larger representation in the House than in the Senate.

The Northern Baptist Convention, at its meeting this year gave the longest period of any church gathering to encouraging prohibition of any the great denominations. The significant thing about this is their 6,000,000 members.

Their final action contained the following items:

"Resolved, That we record our approval of the continued activity of the Anti-Saloon League of America and its branches in the several States and of the work of kindred organizations;

"That we commend the league to the churches as an agency of the churches in the fight to enforce the prohibition laws;

"That as the league is heartily hated and persistently abused by the pro-liquor element, so it should be cherished and supported by loyal citizens;

"That we condemn what we regard as a prostitution of official authority the action of a committee of the Senate of the United States which, having taken possession of the books and correspondence files of the league, allowed, intentionally or unintentionally, these books and this correspondence to be made available to liquor organizations and to be exploited and misrepresented by a wet press."

According to the "Vanguard" of Wellington, New Zealand, that dominion during eight months of 1926, exchanged more than 600,000 pounds of butter, cheese and wool for imported liquors.

Recently a committee appointed by the British Parliament to study the efforts of disinterested management, whether by corporation or by the State, reported among other items that it did not so far as they could discover, reduce the amount of liquor consumed.

Quebec's State control plan shows an increased consumption and in predicting a $7,000,000 annual revenue with beer on the free list, Premier Ferguson evidently expects it to increase the consumption of wine and distilled liquor in Ontario.

The magazine, "Chemicals," in a recent issue showed up the fallacy of the "poison alcohol" propaganda, by the publication of the facts concerning New York City's statistics on deaths from alcohol. In the last year, 759 deaths were attributed to alcoholism, only ten of them to wood alcohol. In 1925, the total was 682 and six were due to wood alcohol.

A writer in the British Weekly, points out the danger of militarizing the Canadian border by the indifference and connivance of both governments to smuggling. This surrender to the underworld, will do more toward putting forts and sentries along the line and navies on the Great Lakes, than anything that has come to the front in a hundred years.

The National Council of the Congregational Church admonished the Anti-Saloon League to avoid endorsement of "Political Dry's," with shady reputations, if it expects to be supported by the churches.

The Presbyterian General Assembly at its meeting in San Francisco adopted the following:

"Be it Resolved, That this General Assembly again asserts its positive conviction of the abiding value of the Eighteenth Amendment to the Constitution of the United States and its unalterable opposition to its repeal or its nullification;

"Second. That this Assembly deplores the lack of conscience on the part of many people generally regarded as upright and worthy citizens who, in their intimate social relations, use liquor as they please;

"Third. That this Assembly calls upon every citizen to obey the law and to render all possible assistance in securing its enforcement."

No violator will be too big or too little for the prohibition net drawn by the new Assistant Secretary of the Treasury, Seymour Lohman. He announced his policy late in June. He also wisely instructed his subordinates to avoid the

third degree and all illegal methods of enforcing the law. He has evidently changed the policy of General Andrews, which was to leave small violators to state and city authorities. This worked fairly well in co-operating territory, but was a futile policy in states which were seeking to nullify the Federal law.

Health Officers Wanted

Reluctance of educated Americans to serve the public is becoming apparent in the Public Health Department as well as in the pulpit and in the public schools. In spite of the number of colleges and universities which offer training courses for this service, the demand at the present calls for about 6,000, while graduates from these schools offering their service is about 100. Relatively small salaries, lack of practical training in the courses, are the reasons given for this lack of American students. The class rooms of these institutions are largely filled by Asiatics and South Americans who are anxious to secure the necessary training to serve their own countries, but Americans pass them up. As is the case in the ministry and the teaching profession we suspect that the real reason is, that open-eyed, self-respecting students are not willing to invest their lives in a profession where conditions render one's tenure of office dependent upon the whims of politics and boards of directors. Idealistic young people are not daunted by low salaries. Practical experience can soon be acquired in subordinate positions. But who wants to give his life to a service which has no permanency and an extremely hazardous old age, where age and experience are often a handicap instead of an asset. Show the young people a real opening for service where they can make themselves secure by intelligence and fidelity and live above truckling to politicians and cliques and they will enter it today as willingly as ever.

A Notable Address

Senator Simeon D. Fess, of Ohio, delivered the Fourth of July address at Winona Lake, Indiana, this year under the auspices of the National Reform Association and as a part of its summer work with the Winona Lake Institutions. His address was a simple straightforward, yet masterly exposition of policy as touching the various problems before the American people today.

It is difficult to condense into few words an address that covered so wide a range of subjects, and all that can be done is to suggest his ideas with the purpose of making them clear without in any way quoting.

In discussing flood control Senator Fess expressed himself as heartily glad that Congress was not now in session. Under the present pressure of sympathy and absence of exact knowledge, hundreds of millions of dollars might be appropriated for futile projects. He expressed the conviction that it must be a policy of cooperation between the Federal Government and the many states concerned which would include higher and better levies, spillways and control at the sources by reforestization and artificial lakes. The latter, of course, would be made a source of power.

In the matter of farm relief he expressed the conviction that some way must

be found of changing the produce markets from buyers to sellers' markets, of increasing the price to the producers without raising the cost to the consumer, and stabilizing such price without stimulating further over production. To do this, he advocated a system of county farm organizations for the purpose of carrying seasonal surplusage, to be managed by the farmers and financed by government loans. He admitted the difficulty of finding such a solution, but declared that there were more minds bent today toward finding a solution for this most vital problem than ever before in the history of our country.

As to enforcement of the Eighteenth Amendment he declared that the country over, it is better and more efficiently done than newspaper writing represents. He declared that the assertions of more liquor consumed and the utter breakdown were an instance of "the wish being father to the thought." He declared that neither the Amendment nor the Volstead law would ever be repealed, but that the latter would be strengthened as its weaknesses were demonstrated. He did not minimize the difficulty of enforcement among alien blocs of the great cities, but expressed the confident hope that the benefits of this policy, the educative power of the law and the final cooperation of the state would make this policy ultimately successful. The American people may hesitate and vacillate, but they have never taken a backward step in any great moral social reform.

Speaking of our foreign relations he pointed out the difficulty of having a uniform policy for so many different problems as are presented by the many different nations with which we come in contact, while different interests in our own country were interested in such diversified contacts. Unaggressive helpfulness was the only possible program today, while protecting the rights of both citizens and nation. Without dwelling upon it, he revealed the fact that our chief problem was to come to an agreement among ourselves.

Above all in trying to comprehend the present day problems of democracy as it is struggling to establish itself, we must not reason from analogy with our own nation's struggles and efforts in 1776 to 1789. We must not expect such speedy or peaceful success. The reason is evident. The same conditions are present in no nation today which is striving to erect a free stable government.

In our own case six nations had contributed a thoughtful religious element to the settlement of the thirteen colonies. They came here largely for the purpose of making this experiment. They had a hundred years of training in local self government before they attempted to erect a Federal Government. This selected stock at the end of that hundred years produced a galaxy of minds that has never been equaled by a like number of people at any one time in the history of the world. Their religion aided, but never retarded them. Their education and social life made them self reliant and aggressive. Such a combination of forces and conditions do not exist in any country today that is seeking to establish democracy and stable government.

Out of such conditions came our constitution, that barring the first ten amendments which were an agreed part of the original document and grouping the civil war amendments has had but six fundamental changes in 138 years.

We cannot expect nations today with none of that background to achieve such results. We ought not to grow discouraged with them when they do not.

Above all, no citizen should imagine that we could equal it today with our changed conditions. Our wisdom is legally to support our Constitution; be slow in making fundamental changes and then only, when their need and their feasibility have been demonstrated. As we thus support our Constitution in every way known we shall continue to grow as a nation.

Ghosts

No, not the kind that are supposed to wander in graveyards at midnight, or hold up fearful wayfarers as did Washington Irving's Headless Horseman, but Newspaper Ghosts have just had an airing in the "Editor and Publisher." They are the fellows who wrote the Lindbergh stories, the Ruth Snyder and Peaches Browning autobiographies, and presumably the Clara Lutz and Charlotte Mills' stories, and scores of others that have been palmed off on the public as genuine stories by a press that has evidently adopted the rule "anything goes in journalism." Where these stories have been signed according to this writer, they were signed after they had been written. In the sport world, of all the "I" stories that have of late years flooded the press only three are mentioned as having indulged in responsible authorship. They were R. T. Jones, Mary K. Browne and Helen Wills. All of which explains much.

The Peace Conference

Four facts stand out prominently in connection with the Peace Conference now being held in Geneva upon the invitation of President Coolidge, and known generally as the Three Power Conference.

The first fact is, that each of the three powers, Japan, Great Britain and the United States, has laid down radically different propositions, each based upon its own condition and needs.

The second is, that this principle of "national needs" has found recognition in naval matters as a basic one which will have to control all reductions.

The third is, that the naval experts are the great obstacle to the reduction of naval armaments. They are producing the friction and the delay. The state departments, are being compelled to put on pressure to make them even pliable enough to keep up the conference and it is the civilian delegates who are patiently striving to find a way to reduce armaments and promote peace.

The fourth fact is that the American newspapers have done all that lies within their power to wreck the conference. By lying insinuations and contemptible distortion of every trifling event, by creating jealousies and irritations, they have done their best to drive these three nations into an attitude of war. As a visiting Britisher said to the writer, "Why are they doing it?" We could only answer, "We don't know, except that it is a political preparation for the next election." A comparison of the tone of British and American newspapers, reveals clearly which nation is really desirous of peace. We still have to learn

what John Hay tried to teach us, that it is bad policy to stir up international animosity as a tool in local politics.

As we go to press the conference has taken an adjournment subject to the call of the secretary. This was to enable the several delegations to confer with their home governments and to receive new instructions that will enable them to approximate one anothers position. The conference has emphasized the difficulty of any one power or any small group of powers limiting its armament below its needs when considered in the light of non cooperating or non consulting powers. Should this conference fail, it will inevitably drive the United States to cooperation with the League of Nations in a wider effort. Doubtless, Britain's need of cruisers would be considerably modified were all nations parties to such a conference and all agreeing to proportionate reductions.

The Basis Of International Peace

The foundation principle of the Kingdom of God relating to nations is, that as God's moral creatures they are under His moral government and that that government is exercised by Christ who is the King of nations and Governor among nations, as truly as He is the Ruler over and among men. The recognition and acceptance of this fundamental truth, is vital in the solution of our international problems. "Unto us a child is born....and the government shall be upon His shoulders....and of the increase of His government and of peace there shall be no end." "He will judge between the nations and will decide concerning many people and they shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

There are four fundamental principles regarding nations which result from one just named, clearly taught in the Scripture. (1) The people of a country have a right to set up their own government and enact their own law, and not have these impressed upon them by some outside power; the right of self-determination. (2) The equality of nations, whether great or small, weak or powerful. (3) The reign of law, instead of the reign of lawlessness and force, in the international realm, as truly as within the national realm. This involves the setting up of an adequate international political machinery to establish and administer international law, as truly as it involves the setting up of governmental machinery within a nation to enact and administer municipal law. (4) That there is no such thing as absolute national sovereignty. In relation to God, nations are sovereign in no sense in which the individual man is not sovereign. In relation to other nations, the liberty of action of a nation is limited by the requirements of the moral laws God has given to govern international relationships. The recognition by nations and governments of the binding obligations of these laws upon them and their acceptance in their dealings with each other, is vital in the solution of our international problems.

These are truths of the kingdom not generally believed or even known. There is no human hope of their general acceptance in our own day. But the Church or the individual which will in faith proclaim and keep proclaiming them and

thus mould public opinion in the direction of their acceptance, will be rendering an invaluable service in the cause of international peace.*

The German Commission's Findings

In 1920 the German Reichstag appointed a commission to go into the question of her own war guilt, both in beginning and carrying on. The sub-commission dealing with the latter phase has recently reported on at least five of the major charges of violation of the laws of nations. The commission reserves its finding on the invasion of Belgium, but one of the members unofficially has given it out that there was no such a thing as Belgium neutrality and that the necessities of defense justified it.

As to the devastation of Northern France, and the deportation of civilians these are justified on the ground of military necessity. The aerial warfare on London and Paris and the long range bombardment of Paris are justified on two grounds, namely that these cities contained immense stores of munitions, and also retaliation for the bombing of Coblenz and other German cities. The submarine warfare was in a new domain of international law, which had not yet been developed, and Germany merely led by establishing precedents.

Everyone who has even a rudimentary conception of the German mind knew that this report would come out in due course of time and expected it to be about what it is. It will probably be helpful to the future historian who undertakes to give the real view of the case after perhaps fifty years more have passed.

In the meantime we are sincerely hopeful that under democratic government Europe will learn to think its problems through in the terms of peace and neighborliness. If the League of Nations does nothing but initiate this process it will abundantly justify itself.

Hospital Nurses Strike

Mafeking, South Africa, of Boer War fame has recently come into prominence because of a strike of hospital nurses against a Doctor Molema, a negro who was we believe educated in Glasgow. He is practicing in a rural district among his own people, but because of his skill and ability the white people availed themselves of his services. He sent some of the latter to the Mafeking Hospital, where the nurses refused to have anything to do with them and resigned in a body.

The law requires them to accept such patients. "The South African Nursing Record" defends these nurses on the ground that it is degrading to white people. The Journal of the Medical Association of South Africa strongly stands by the doctor. As there are but five such Negro Doctors with British degrees registered in "The Union" this is regarded as a test case.

From this distance it appears to us not as a question of racial intermingling, but of sensible racial cooperation. Evidently the Boers have a long way yet to travel before they reach the British ideals of democracy, and perhaps further yet before they reach that of the Good Samaritan. The British population of Capetown seem to desire an adjustment of racial conditions such as is being

*Editorial note: This article is an excerpt from the report made to the Reformed Church Synod at its annual meeting at Winona Lake, Ind., in June, by its committee on International Relations.

worked out in the United States, but are out voted by the Dutch. One side light on this as a world problem is given by the following editorial from the South African Outlook.

"We are being forced to think of the colour question, for instance, not in terms of South Africa or even Africa, but in terms of the world. To realize the unity of the problem, one needs only to feel the community of interest, slight but growing, which exists between the colored races of South Africa and the people of India, who, by the way, are threatening to become the protagonists of the rights of the colored races throughout the world. The Christian Church must surely act in line with, if not in advance of, readjustments and settlements in the political realm."

Illegal Inhuman Warfare

The assassination of Kevin O'Higgins the Vice President of the Irish Free State recently, recalls to mind the fact that this was an accepted method of warfare a few years ago, by at least the De Valera faction of the Irish people. They have disavowed all responsibility for the present villianous and barbarous act, but their faction which is attempting to sever even the slight bond that holds them to the British Empire, will have to bear the odium of it, unless they very actively engage in the attempt to bring the guilty ones to justice. So far, we have heard of no such cooperation with the authorities.

The inability of the government to develop any satisfactory economic conditions in addition to the age old racial hatred seem to be the efficient causes of the present political opposition to the Cosgrave government. The world wishes well to the Irish Free State and sincerely hopes that they will bury their partisan hatreds, and make a success of their Dominion Government. However, it does not look hopeful.

What Apology Cannot Do

Henry Ford may recover the friendship of the Jewish people by his rather abject but unconvincing apology. If he has wronged them that was the honorable thing to do. But there are things which his apology cannot do. The first is to restore public confidence in the Dearborn Independent. That paper assured us that it had the proofs for its statements. We all along felt that the story of the protocols was faked, but those of present concerns had many evident facts woven into them. The show down failed to produce the proofs. The second is that this apology cannot cover up these contemporary facts. The paper made very specific charges as to the part that the Jews of America are taking in corrupting American life through debasing our music, fouling the theater, sexualizing the moving pictures, scandalizing commercialized sports and attacking our Sabbath and religious education laws. Those charges still stand, and the facts cited to support them are matters of public knowledge. It seems to us that now if the Jewish people desire to gain and retain the respect of the rest of the people it is up to them to restrain, through their organizations, the predatory elements of their race.

Contributed Articles

The Growth Of Education Among The Mormons

Education has made remarkable strides in the past thirty years, in Utah; possibly more than in any State in the whole nation. This is all the more striking, because the first fifty years was just the opposite, or at least bordering on stagnation. There was little real aggressive training of the youth in school work. For many years after Brigham Young settled Salt Lake City, it had no public schools. American Fork, was the first town in the State to establish the real tax supported, American public school. There were two or three elements which caused this condition.

First; the Mormons had been in an unsettled state. The Golden Plates were asserted to have been discovered in Western New York. The first temple was built at Kirtland, Ohio. Then they trekked to Independence, Mo. right on its western border; then to Far West in the same state. They were driven out from thence, and went east into Illinois and on the bank of the Mississippi founded Nauvoo, where the prophet Joseph Smith was killed in June 1844. The succeeding three years bordered on chaos. During that time, they gathered at Florence, six miles north of the present city of Omaha and the dominant figure of Brigham Young emerged, and led them out into their "Promised Land." Five widely separated locations, in seventeen years gave them no time for settled school work.

Second: The people were very poor. The average American knows little of the real poverty which these Mormons suffered during their early years in the deserts of Utah. Mormons are to be commended for their fortitude. They will undergo more self-denial, more self-sacrifice, more suffering and disappointment for their faith than nearly any class of religious people today. They were handicapped by their extreme poverty.

Third: An undefined attitude of mind. This was by far the more subtle of the three causes. It was an attitude which was not opposed to education, it neither saw nor felt any great need of it. The other religious sects seemed to them worldly and proud and doted on their intellectual attainments. Latter Day Saints emphasized spiritual values. Jesus, the Nazarene and greatest of all teachers, never was taught by a Rabbi—he was a poor peasant boy and the only education he received was in his home and in the little school in the synagogue of his time. Likewise, the Prophet Joseph Smith, born in an obscure place in Vermont, growing to manhood on the frontier of America, uncouth, poor, unlettered and yet this young man was to be made of God, the instrument for the restoration of the "true and everlasting gospel" in the "latter days."

He was filled with the Holy Ghost. The true authority which had been absent from Christ's church for fifteen centuries was now restored not by worldly wisdom, but "God has chosen the foolish things of the world to confound the

wise. The weak things, the base things, things which are despised, to bring to naught things that are."

This was largely the Mormon attitude of mind. There was no great urge. Harvard was only 16 years from Plymouth Rock. However, there were small school-houses besides each of the thirty three ward meeting houses in Salt Lake City, and subscription schools held in each one of them every winter, and the parents paid according to their ability and the popularity of the teacher. This was true all over the State. Academies were also founded in a number of strategic towns, from Logan in the north, to St. George in the extreme south-west corner of the territory. These were by the church and for secondary instruction.

There were a few very fine men in the early days in Utah. Karl G. Maeser —a German born in Dresden, Saxony, was one of them. Brigham Young had a private school for his children, on the lot just east of the Eagle gate and Prof. Maeser taught it for a time. Later, he was selected by President Young to establish the "Brigham Young Academy" at Provo, and was for 16 years President of this—the most influential of all the Mormon schools.

Prof. John R. Park, the real educator in establishing "Deseret University" —now the State University—was another man of fine parts. There have been three periods in the development of the educational program of Utah. The first period, thus hastily sketched, embraced about thirty-five years, from 1847-1882.

The first "Gentile" school in Utah, was the "Grammar School of St. Marks Associate Mission"—Episcopal—opened in Salt Lake City in the month of July 1867, by Rev. Thos. W. Haskins and Miss Foot, his sister, with 16 pupils. Brigham Young forbade Mormon children attending it. Tuition was charged, but all who were unable to pay were admitted free. Inside of two years the school had grown to 140 with 60 free pupils. This came nearer being a Free Public School than anything hitherto in Utah. The U. P. Ry. was finished in 1869. By the close of 1870, the Catholics and four or five Protestant Denominations had begun Mission work.

All newcomers saw the need of better educational facilities. In 1875 the Presbyterians began the "Collegiate Institute" in Salt Lake City and "Wasatch Academy" in Mt. Pleasant. These both carried the grades and four years of High School work. Not far from the same date the Methodists began their schools.

In 1878 the Cong Church launched the "New West Educational Society" with academies in Ogden, Salt Lake and Provo, doing a splendid work.

The Episcopal church enlarged its work, the Catholics opened schools in Ogden and Salt Lake, and the Baptists entered one or two fields.

The fifteen years, from 1875 to 1890 were vital and formative years in the educational stimulus which lifted Utah out of mental stagnation. The Mormon church is always silent in every thing which does not enhance its own glory. The Mission Schools and their transforming power are seldom referred to by Mormon School men. But these protesant leaders brought a carefully selected set of normal trained teachers to build these Mission Schools. Their ability was

soon recognized and calls began to roll in on these leaders to organize schools in other towns. Often it was no easy thing to do.

The Mormon people had been instructed not to sell land to "Gentiles" on which to build Churches and schools. Often it was months before land could be secured. Apostate Mormons were the ones who secretly engineered the securing of the land. A chapel was built, usually with two rooms and a sliding partition between, so that both could be thrown into one, for large gatherings and Church. The eight grades were taught by two teachers in these two rooms.

The Bible was also taught, but not in any narrow sectarian way. They taught reverence for the Stars and Stripes. They taught the National Hymns. They led their pupils to celebrate the 4th of July instead of July 24 which was "Pioneer Day"—the day Brigham Young and his first company landed on the present site of Salt Lake City in 1847.

Scores of these towns had not, in these thirty or forty years ever held a 4th of July celebration. It was the Mission School teachers who found entrance into these homes and brought real Americanism. Mormonism could not annul the powerful influence for good these Mission teachers and preachers exerted. They won their way into homes and hearts. They were always missionaries first. Utah was a territory, with Governor, Judges and U.S. marshall appointed at Washington.

These officials were disliked by the leaders as much as the Gentile Missionaries. But little by little, these schools became popular, so that by the year 1890 there was something like one hundred schools, scattered over the state from Richmond on the north to St. George on the south. Twelve to fourteen of these were secondary schools.

Dr. F. S. Harris, President of Brigham Young University, Provo, in his recent book, "The Fruits of Mormonism," says that in 1890 there were 418 students in the Public High schools of Utah, while there were 2,476 in private High schools. The inference is that these latter were in the Mormon Academies. Nothing could be farther from the truth. The "Gentile" schools had much the larger number of these students. Not only that, but these held to the regular Liberal Arts course of the eastern institutions, including Latin and Greek, while the Mormons are prejudiced against the dead languages. There is probably not at this hour, a decent Latin class in any Mormon school in Utah. The cause of this deep-seated prejudice is known to only a few outsiders. Of the 1,200 students now in "B.Y." at Provo, probably 1,150 are compelled to study the "Book of Mormon," while 1,175 do not study Latin.

When the Mission schools spread over Utah in the early eighties, they found three classes eager for their coming.

1st. *A few Gentile families.* These had drifted into the state just as they did any Western State, to better their location. Things looked tranquil and home-like. The people were friendly, helpful in sickness, always had something "going on." They were invited to the dances, (everybody in Utah dances) to the "Mutuals" to all church functions, to theatricals, in fact every inducement is

held out to "be one of us." Financially, socially and most every other way, it pays to join the dominant church. Should you hold to your old religious faith, after a longer or shorter period, you would find things not so agreeable. Indeed you would be carefully let alone, considered an "outsider" and if in any business, that business would decrease. These always welcomed the protestant teachers and preachers and helped them in every way.

2nd. *Apostates.* These had broken with the church for some cause, largely over tithing or irrigation water. This latter will separate chief friends. Mormons hated Apostates worse than Gentiles, and persecuted them in all kind of ways. These Apostates were anxious for better schools and aided them in splendid fashion.

3rd. *Liberal Mormons.* After these Gentile schools got started it was not long before their superiority could be seen in their fruits. The broad-minded Mormons like other people wanted the best for their children. They began sending them to the mission schools and from about 1882 to 1895 these schools did a rousing business. They were full up. It was this class of Liberal Mormons that scared the Hierarchy and compelled them to get into the "Educational Game." Then came Statehood in 1896. But before that came, one event happened which changed the whole situation and became epoch making for all the future.

After 43 years of Church rule, the "Liberals" won the city election in the spring of 1890. It was a lively affair, "The valley of dry bones" came to life with a vengeance. Things were humming. Brass bands galore, Flambeau Clubs, shot gun brigades, confetti, tin horns, false faces, and stirring oratory right up to the last notch and Salt Lake passed into the hands of the "Gentiles" where it has since remained. When this event occurred, this fine Inter Mt. Metropolis, was a backward country village. It had none of the ear-marks of a city. Brigham Young made a fine location. The streets were broad and spacious. Climate ideal, but scant water supply, lack of sewerage, no paving, dust six inches deep in summer and mud knee deep in winter, no parks, no anything to make a city. "Gentile" blood and the young Mormon spirit of progress, has made Salt Lake City and Utah what they are today.

In Nov. 1890, the "Liberals" won the Salt Lake City school election in the same spectacular fashion. Ogden on the north and three energetic Mining Camps of the State, Park City, Tintie Dist. and Brigham all became "Liberal." From that moment new life and real progress replaced stagnation and inertness. In the beginning of '91 the new "Liberal" School Board swung into action. It selected Dr. J. F. Millspaugh, head of the Presbyterian Collegiate Institute as the Supt. of Salt Lakes schools. It would have been difficult to have found a more competent man. To him, more than any other one man, is due the credit of laying carefully and broadly the foundation for the Salt Lake schools, which in turn became the model for the schools of Utah. The new school Board, backed up Dr. Millspaugh in every way. Soon a thorough survey was going on, strategic sites were being selected and large commodious buildings were being erected.

The 33 little ward school buildings, were good in their day, but now were

primitive indeed. The teachers in these little schools collected tuition from pupils for many years. Many were selected by their ward Bishop, or secured their position through him. In the summer of 1891 Dr. Millspaugh called all of these teachers together, gave them a good test and with that one test, weeded out about 55% of those who had been teaching in these little schools. He reemployed all who were competent, and brought in new blood from the east. That was the beginning of what has gone steadily forward until Salt Lake City has one of the finest systems of Public Schools to be found in the whole U.S. The High school was developed also with great care and like the grade schools became the model to all the towns of the state.

Statehood came to Utah in 1896 and her first Congressmen were "Liberal." One of the earliest and best things they did, was to secure through Congress a slice off the west side of Ft. Douglass reservation, for the new site of the State University. This is on the bench east of the city with a fine outlook over the city, the Lake and the valley below.

Its former home had been in the west side of the city, near the R.R.s. where the west side High school is now located.

The University has had some "ups" and "downs." Some years past, a reactionary Governor and Board of Regents, attempted to throttle free speech.

It caused quite an earthquake, and 17 of its leading instructors stepped down and out. The organization of College and University Presidents, investigated the case and decided against Utah, which gave it a black eye.

The new management is of a broader gauge and is recovering lost prestige. Like a Romanist, it is difficult for a Mormon to be an "American" before he is a church man. Especially is this true when the Hierarchy puts pressure on the leaders in educational work. They must do its bidding or find themselves "out of harmony" with their church. But the church, when it saw it had to get into the "game," determined it ought to lead. Geo. Q. Cannon in 1893, said in St. George, that "Utah and Zion, were destined to lead the world in education." He further said—"We have to thank our outside friends for leading the way and compelling us to tax ourselves and do this, but we are glad now they did."

The great improvement of the grade schools as well as the establishing of High schools soon put out of commission the Protestant Mission schools. There were other conditions under statehood which caused the withdrawal of these, aside from the increased efficiency of the public schools.

But Utah's public schools, in probably two thirds of the state, come nearer being Mormon schools than any thing else. They are controlled by Mormon School Boards, who prefer Mormon teachers. Mormon teachers are expected to do community work. That means helping in the "Young Men's and the Young Ladies 'Mutual Improvement Associations.'" The Public School teachers are to furnish leadership in all kinds of church activities. "Religion Classes," belong distinctly to the Utah public schools. These classes are held each Wednesday afternoon in each room of all the 8 grades. It is a graded course of instruction put out by the Mormon church. The classes are held at

the close of the regular session and for 30 minutes each teacher is expected to teach these "Religion Classes" in the same room without dismissing the children. When these classes were first begun 26 years ago, Prof. A. C. Nelson was State Supt. of Public Instruction. Mr. Nelson was a Mormon, but a very fine type of Mormon, beside being a splendid educator. Complaints began coming to his office. He very promptly sent out a circular letter to all School Boards of the State, saying that a plain reading of the State Constitution would show that these "Religion Classes" would violate it in four places. Up to the time of his death he never allowed them.

But after his going, the church began it again. The Attorney General was appealed to and he promptly decided against it, as two of his successors have subsequently done. But it has steadily increased, until now it is in vogue all over Utah except Salt Lake, Ogden and the three mining camps. Probably nine out of ten Mormons do not see that it is uniting Church and State. These "Religion Classes" are not taught in the High Schools. Here the Mormon church has kept within its rights.

It has purchased lots just off each H. S. campus and erected splendid buildings called "Seminaries." Sixty-five of these "Seminaries" are now in operation, with about 20 more to come.

Standard courses in Old and New Testament Bible studies are here again at specified hours for which they get H. S. credits.

This was taken from the "Gary Plan" in all probability.

Some places it is claimed, Mormon Church History is being taught and students receive credits. In others it is claimed students are having no option of taking any other subject at "Seminary" hour, and so are virtually *compelled* to attend the Seminary. In the main, however, it is an honest attempt to hold and train their own young people for their church.

The teachers in these "Seminaries" are expected to have sufficient training to teach in the public schools.

Such is the situation in Utah today. People born and raised in eastern Protestant communities, would find it hard indeed, in rural Utah to recognize the schools as Public schools. THE SCRIBE.

NO country is now more deeply involved in world affairs than we are. Nowhere is nationalism more pronounced than in the United States. Few nations have done more to obstruct the creation and effective functioning of international agencies of justice, such as the League of Nations, the World Court and the International Labor Office. No nation is more arrogant and bigoted. None more careless of the feelings and sensibilities of other peoples. None more self-righteous and complacent. The result is that in Europe, in Asia, in Latin America, there is a rising tide of fear, suspicion and hatred against us. So widespread is this animosity that many competent observers are warning us that during the next half century the United States may become the greatest of all menaces to international peace.—*The World Tomorrow.*

What Society Owes To The Children

By Ava Allen Wylie

"The state of civilization of any people is determined by the estimate it puts upon its most valuable asset, the child." Our country has much of which to be proud in this regard. Nowhere else are so many children so well cared for as in our own land and our first thought is, that the childhood of our country is so well, so happy, so care-free, what more need be done for it? That is a superficial view. Society will always owe much to the child, and as it meets its obligation with intelligence and faithfulness it will reap a good reward; if it neglects or disregards this obligation it will pay a heavy price.

There are so many agencies at work to determine whether the child will be an asset or liability to society, agencies that function separately and yet so closely that it is hard to define their responsibility. If any of them fail, the child must suffer. When the child suffers, in any particular, society will ultimately suffer and many of the ills from which it suffers and which it deplores are traceable to conditions affecting childhood, conditions which society has allowed to take root in an unprotected, untrained, undisciplined childhood. Society must meet its responsibility to the child during these years when life habits are growing, life purposes are forming, when character is in the making if it expects to perpetuate itself in a right-thinking, right acting citizenship.

Ruskin says, "Youth is the period of building up in habits, hopes, faiths. Not an hour but is trembling with destinies." As the race reproduces itself through the children, so society is built upon the "habits, hopes, faiths" formed in childhood, and society owes it to itself as well as to the child to develop such habits, hopes, faiths as shall make a safe, sound foundation upon which it may rest and upon which another generation may build.

Society owes the child an environment that will enable him to grow into a strong, healthy physical being; it owes him an education that will train him to meet life's problems intelligently, honestly, unselfishly; it owes him a social environment that will protect him from things harmful or debasing, an environment that will encourage him in all that is fine and good and true, an environment that will make it easy and profitable to do right, hard to do wrong. The kind of a citizen he will be, depends upon the influences that mold and make him during childhood. If society meets its responsibility in starting him on the road to good citizenship it does well; if not, it should not grumble, in later years when this same child becomes a ward in some charitable or penal institution or a problem to society. It is a condition which society might more easily, economically, more effectively prevent than cure.

Today we hear much criticism and censure of the home for its neglect to train the child. One may find many reasons that justify this criticism. The home bears a responsibility that no other agency can fulfill. In many homes it is a responsibility unrecognized, in many more a responsibility inadequately met. Many parents have no training and are unfit for home-making and parenthood, many are so pressed by economic conditions that they can do little more than

to feed and clothe their children, many are careless and indifferent to conditions in the home and community that are detrimental to their children's welfare. Too many children are growing up without the wholesome influence of a real home atmosphere, without loving and dutiful recognition of parental authority, without co-operation in family interests and pursuits, without home training in morals and religion.

The tendency toward crowded city life, with its physical and spiritual hazards to child life, the economic and social demands that take folks out of the home, the divorce court with its annual out-put of "divorce orphans," made homeless by laws which society makes and approves, gives cause for serious thinking. Altogether we are becoming a homeless nation and a child without a home is vastly more piteous than a man without a country. Many of these conditions are conditions that society permits, even imposes. Conditions which are a crime against its most valuable asset, the child.

The Christian home has always faithfully endeavored to meet its obligation and its product has been the leaven in society from which has sprung all that is good and uplifting. In our land there are fifty million unchurched homes, which means homes where religion is not an active, formative influence in the child life therein. Our schools are non-religious, non-Christian. Where is this little army of future citizens to get training in matters of conscience and conduct?

The Church is criticized for its failure to meet adequately its responsibility to the child. Those who say it has not recognized its responsibility and faithfully endeavored to meet it, so far as its means and leadership would allow, speak unadvisedly. Through its Sabbath and week day schools it has been a great factor for good. It is committed to the training in Christian education and Christian experience of all its members, especially the children. Its influence and power for righteousness in the lives of the young cannot be estimated. But what of the twenty-seven million who receive no such training?

There are some obligations that belong particularly to society which it cannot shift to any other agency. Society is ultimately the power to function on behalf of childhood in the passing of child-welfare laws, in regulating the employment of women and children and their exploitation in pleasure and vice. Over a million and a half of children under fifteen years of age are gainfully employed. Children in the play and school-time of their lives, many of them five, six and seven years of age, are working before and after school, often late at night, under conditions ruinous to eyesight, conditions that retard bone and muscular development, conditions that weaken the body, kill the spirit and destroy the soul. Surely society owes something to these.

The progress in measures to release these little toilers has been pitifully slow and inadequate. That our Federal Government cannot, as the laws now stand, enact laws to protect its children from exploitation by ignorant, selfish, greedy parents, mill and mine operators, manufacturers and employers of labor, is wrong against childhood that should speedily be righted. To continue this waste of childhood is a crime for which society will pay. Children poorly

housed, improperly clothed and fed, weakened by overwork become a sacrifice no nation can afford to make. While our legislators wrangle over Federal and State rights, children are deprived of their rights to all that makes life worth living. Society must awaken to this responsibility and demand such laws that will protect its children from this outrage and protect itself from the inevitable results.

Society owes the child an education that will fit it to live the life it should live in the way God meant it to live. Our public school system is good. More or less compulsory, it gives most of the children a chance for a good secular education, but society imposes prohibitions against teaching ethics, morals or religion. Is it any wonder that ninety percent of our crime is committed by offenders under twenty-one years of age? If the young have no training in the fundamentals of righteousness who is to blame? How can they develop into safe, decent, law-abiding citizens without it?

Society owes the child a healthful place in which to grow. It trys to meet this responsibility in measures affecting public sanitation, building requirements and its splendid program of health education in our public schools. And yet there are many, many children who live in such poverty, filth and squalor that the survival of any of them seems a miracle. Many are life-long sufferers from diseases which might have been prevented, but which cannot be cured.

Another debt society owes the child is to make effective the Eighteenth Amendment. No law was ever passed that brought greater blessing to helpless, defenseless childhood than this one. Let society guard well this defense against retarded, degenerate, vicious children in another generation.

Society should make such laws governing marriage and divorce that children may be born and reared under conditions conducive to health and happiness.

Society should restore the Bible to its rightful place in our system of education. Experience has been sufficient to show us where this lack of moral and religious training is leading our young folks.

Who shall work and fight for the best interests of the child? Strong Christian men and women in society. Public sentiment along any line of reform springs from conviction in Christian hearts which operates on the behalf of those who are unable to work and fight for their own rights. The Christian element in society must take up this responsibility and meet it as best it can in the name and power of Him who loves the little children.

BUT this should be said: The present styles are neither "irreverent" nor "immoral," these being denunciatory terms said to have been used by the Pope. It is high time that we learned the truth taught so plainly in Scripture—that the issues of life have nothing in particular to do with either elbows or knees, but are "out of the heart." A woman—or a man either—can be pure and modest, reverent and moral, regardless of the apparel of the body, and if there isn't "a clean heart and a right spirit" within all of the clothing in the world cannot make up for the lack.—*The Presbyterian Standard.*

EDITORIAL

The Faith Wrecking Process

That colleges do upset the faith of their students is an accepted fact in an article written recently for the Independent, by Miss Harriet Lyons, a graduate of 1926. They do it because they mistake radicalism for broadness, and Menckerism for wisdom. In presenting all sides of a question they stress, not the truth, but the one side least familiar to the student. They impose a task of judgment upon the student mind which it is utterly incapable of performing. They combat religious views of the early nineteenth century and give the impression that they are the views of the churches today, and modern improved theories of science are always given with a sneer at older beliefs. Worst of all they indulge in the contempt of ignorance. It is inevitable that such an atmosphere and such a course of training will destroy faith. Miss Lyon has performed a distinct service in thus revealing the processes by which present day colleges of modernistic tendencies destroy the faith of their students.

Don't Despise Them

Both the editors of the Pacific Christian Advocate and the Lutheran seem to us to underestimate the importance of the revelations of the "Worlds Work" as to the Four A Society, though it was no revelation to us. The Lutheran especially regards it as blameworthy that this magazine should give space to such an article. We have been in touch with this situation too long to make that mistake, and while we do not fear their ultimate triumph, yet they can do much damage to the present generation by their recent burst of activity. We rather desire to commend World's Work for letting the public know what we have known for years. The lawsuits in New York, Oak Park and their activities at the Lankford Bill hearing, and in the California Bible Campaign of 1926, reveal to us that a chartered organization with perhaps $100,000 per annum can do much damage if vigorously led. We do not know that they have any such fund. They claim about 100,000 members. Maybe that is moonshine but they can hire skilled lawyers of the Darrow type that bedevil many situations. We don't fear them but like the pioneer and the wolves we believe it wisdom to keep an eye on them and a good supply of facts in the way of ammunition. They remind me of the poets description of vice.

"To be hated needs but to be seen;
Yet seen too oft familiar grows her face,
We first endure, then pity, then embrace."

That we fear will be the fate of a considerable number of colleges and high schools unless the public awakens to their pernicious activities and meets them squarely with the demand that they tell the truth and play fair.

A Gross Missrepresentation

"The Watchman," an official organ of the Seven Day Adventists, in its July issue carries a leading article from the pen of Charles S. Longacre, of Tacoma Park, Washington, D. C. This article contains the following:

But from that day to the present hour there have been, and there are now, prominent religious leaders whose hostility toward the constitutional guaranties of religious liberty for the individual is open and determined. There are religious organizations today who are determined to nullify the Constitution and to override its provisions enacted in behalf of freedom of the conscience in religious matters.

Prominent among these religious societies are the National Reform Association and the Lord's Day Alliance. Recently the general superintendent of the National Reform Association and editor of the *Christian Statesman* made a vicious attack upon the guarantees of human rights as set forth in our Federal Constitution. Because the Constitution prohibits Congress from enacting laws that would compel a secularist or unbeliever to conform to the usages, customs, and observances of the Christian religion under civil penalty, this religious leader claims that our Constitution as it was framed by the founders of this republic is "a most dangerous weapon."

In order not to do an injustice to the editor of the *Christian Statesman,* we shall quote his own words as follows: "How to take a most dangerous weapon out of the hands of secularists; Amend the highest written law of the land, our Federal Constitution, so that it shall plainly proclaim the will of the Lord of nations as the rule of our national life and the standard of our national conduct in dealing with all our problems—internal and external, national and international. As that Constitution now stands, the secularist is continually quoting it on his side, loudly proclaiming that there is in it nothing that warrants the Christian usages, and as loudly and persistently demanding that all these and their like shall go out of the latter that it may be brought into perfect harmony with the former. Our answer shall be, Never! But we will instead change the written document that it may be in perfect harmony with the unwritten, and so furnish an undeniably legal basis for all we have that is Christian in our national life and character, and also for more of its kind that is still needed."

Here we have conclusive evidence that the National Reform Association and the *Christian Statesman* are avowed enemies of the Constitution of the United States, by declaring its guaranty of liberty for all men "a most dangerous weapon."

They call the Constitution a pagan and godless document because the name of God, Christ, and the Christian religion are not mentioned in it. They want the constitution to "proclaim the will of the Lord," but by "the will of the Lord," they mean the will of the National Reformers.

They claim that they are God's representatives on earth, acting in His stead. They claim that they are the chosen ones to make the will of the Lord known as the rule for all mankind. They want all the usages of the Christian religion established by civil law. They want all religious customs and obligations enforced by the power of the civil magistrate. These men are virtually substituting the policeman's baton for the Spirit of God. They are making their appeal to the sword of Cæsar instead of the cross of Christ.

Now as any normal Hibernian would say, "What do you think of that?" If we thought that were true of ourselves, we would certainly be rather ashamed to look in the mirror. If we thought this brother really believed it of us, we should be disappointed and also a little worried, but we know it is just the gas emitted in the heat of controversy and so shall not be greatly disturbed, but will share it with our readers, so that they can be the judges. Then it makes a convenient row of hooks on which we can hang a few ideas which may be useful.

First of all, the quotation which he cites to prove his rather wild estimates may be authentic. Very likely it is, but we have been unable to locate it. This is not surprising, for in the sixty years the *Statesman* has been running, we have had several editors and many contributors. But all he can legitimately make out of that excerpt is, that the writer holds that the lack of a recognized

standard of right in the Constitution of the United States is a defect; that it gives the atheist a dangerous advantage in his efforts to force his irreligious program and faulty standards of morality on the country, under the protection of its indefinite incompleteness and that we Christian people will never consent to this condition permanently, but will strive by all reasonable and right methods to correct this imperfection. As Patrick Henry would say, "If this be treason, make the most of it."

This writer does not call the Constitution a "dangerous weapon," but this imperfection as used by the atheists is a "dangerous weapon." This is a very different thing, and of course, this brother will see the difference when he indulges in a moment's thought. But we challenge him to point out any vicious attack upon either the First or the Fourteenth Amendments, in the columns of *The Christian Statesman,* in its whole history.

It may have opposed Seventh Day interpretation and application of these guarantees; that also is a very different matter.

We have never advocated any law to compel any man to conform to anything but fundamental moralities, and the brother knows that as well as we do.

We are not enemies of the Constitution, but we believe it to be the best instrument of government so far fashioned by man. Yet, it is quite possible to say and believe this, and still believe some slight amendments are necessary before it does duty in the millennium.

We have never called it pagan, but we have called it secular and we object to this fundamental weakness because of the force and meaning which atheists and Seventh Day Adventists want to read into it through this gap.

We have often labored with this brother to enable him to see these distinctions, but alas, we have failed. Once we had a vagrant thought that the fault might be ours, but we long ago were delivered from that doubt and compelled to exculpate ourselves from all blame for his lack in the uptake. So now we just want to jolly him a bit and tell him we are glad if he feels better for thus relieving his mind.

Our chief point in this editorial is to present this quotation as an example of the manner in which the springs of knowledge are polluted by inconsiderate, irresponsible, controversial propaganda for the minutae of Christianity which are misconceived and distorted by being thrown out of all perspective.

Intellectual Smelting

"If you read it in the newspapers you may be morally certain that it is not so." This remark fell from the lips of an intelligent and diligent student of current history recently, when comment was made about some of the Lindbergh stories which were manufactured in New York. Our reply was, "Scarcely as strong as that, but you may be sure that the stuff is low grade ore and needs smelting before it is usable."

For instance, one of the government revenue service boats ran down and captured a rum-running motor boat in lower New York harbor, sometime

since. It had aboard three of as low down cutthroats as the New York underworld produces, yet in the write up it was an ogerish pursuit by the minions of an unjust law, of a "brave little motor boat" entirely unarmed, a vivid picture of shots fired and a battle royal raging for unmentioned time. The simple truth was that the revenue boat commander recognized this bunch of crooks, pulled up along side of their boat, hailed it and instructed them to take a line; at the dock the men were arrested (all armed) and their liquor confiscated.

Or, for instance, these Lindbergh stories. The first were neither written by Lindbergh nor dictated by him, nor did he have anything to do with them, though they were written in the first person. They were fakes, pure and simple, although based upon a modicum of fact, which the Associated Press furnished the various papers. They were silly and false in detail, and misrepresented the whole mental and moral attitude of the man.

The lurid stories of death by "poisoned" alcohol is another instance. "Not death by accident, but wholesale murder." "The government surpassing the fiends of the middle ages," etc. etc. ad infinitum. The truth is, that not more than four percent of deaths from alcoholism were from drinking denatured alcohol; this process has been in operation for twenty years, and was adopted to relieve legitimate manufacturers of the tax on beverage alcohol. The whole process of the reporter is to mix any news item with prejudice, guesses, false impressions and lurid imaginary details, under the delusion that such stuff is what the people want. It is what the people hate and despise but endure because they cannot see how to get the news otherwise.

An intelligent man getting such an article in his daily paper inwardly curses the writer, uses his best judgment to sift out the personal elements injected by him, the probable fictions used to pad out the story and the partisan twists put in for propaganda; decides what naturally would have happened under the conditions as he can imagine them, then waits for the second runoff in the next days papers and the editorials, which are more apt to be based upon the Associated Press dispatches before they have been rewritten for the paper. If the story says 500 deaths, he puts it down as 50. If it says "savage attack," he mentally notes a "vigorous discussion." If it says "a tremendous battle," he mentally envisages an exchange of a few pistol shots.

But why must we be compelled to go through this process with almost every item of news in order to get at the truth as to what is going on in the world around us? The answer is the paper wants to "keep up with the Joneses" and must be filled. The news writers who work over the press dispatches have to earn their salaries. But we believe if newspaper owners and editors sensed the slowly rising tide of loathing and disgust with which intelligent business men and women wade through this mess of misleading headlines, first paragraph slush, personal coloring adjectives and propaganda verbiage of too many of our dailies, they would quit it. Such an event is to be devoutly hoped for, if not very confidently expected.

Devotional Page

Enemies Of The Truth

The history of man begins with a fatal instance of poisoning knowledge by speculation.

Genesis 3: 4-5

> And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good end evil.

We take it that God forbade them attempting to gain experimental knowledge through disobedience. Our first parents at Satanic suggestion attempted the policy and spiritually died.

In I Kings 22, we have another story of how revelation was perverted by ambition and willfulness on the one hand and fear and sycophancy on the other.

I Kings 22: 11-14 and 19-23

> And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth—Gilead, and prosper: for the Lord shall deliver it into the King's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

Another Biblical illustration of the manner in which history is corrupted by vanity and personal ambition is recorded in II Samuel 1:5-10.

> And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me, And I answered Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, over me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood over him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was upon his arm, and have brought them hither unto my lord.

Not every false and biased contributor to history is checked as suddenly as this young Amalekite. For instance, the partisan manufacture of history by the Sanhedrim as recorded in Matthew 28:11-15.

> Now when they were going, behold, some of the guard came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken cousel, they gave large money to the soldiers; Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported to the Jews to this day.

It would make a lurid volume if one could gather together all the instances of this manner in which history has been manufactured. We have an illustra-

tion of how philosophical schools color and pollute the sources of knowledge in Acts 23:8.

> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

The Sadducees were so sold into bondage to Greek agnosticism that they could not impartially judge even the facts of contemporary history. Paul evidently felt the full force of this danger when he warned Timothy, I Timothy 6:20-21.

> O Timothy, guard the trust; avoiding profane babblings, and oppositions of science, falsely so called; Which some professing have erred concerning the faith.

All of these things which might be massed by the thousands, if taken from secular history, but lead us to conclude that the advice of a Board of Health to autoists, "Boil your drinking water unless it is certified," is the only safe rule for the seeker after truth. The certification of one source lies in God's invitation concerning the Scriptures. "Ho every one that thirsteth, come ye to the waters."

In these three ways the sources of our political knowledge are being corrupted today as of old. Evil curiosity, vanity, partisanship, and slavery to false ideals empty their polluting products into the streams of knowledge. Would that men could learn in the school of the past, enough to lead them to beware of these ancient corruptors of knowledge. It seems, however, that the tremenduously expensive school of experience is the only one that can teach the majority and that for nations spells death as it did for Adam.

Nowhere in life do we need this lesson more than in the domain of political science, where errors and fallacies involve the destinies of nations.

The heavens declare Thy glory Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy word,
We read Thy name in fairer lines.

The rolling sun, the changing light,
And nights and days, Thy power confess;
But the blest volume Thou hast writ
Reveals Thy justice and Thy grace.

Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand;
So when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest
Till through the world Thy truth has run;
Till Christ has all the nations blest
That see the light, or feel the sun.

Great Sun of Righteousness, arise;
Bless the dark world with heavenly light;
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

PRAYER

According to Thy promise O God, lead us into all truth. From whatever source we draw our knowledge, give us that heavenly wisdom that will enable us to discern the false from the true, the genuine from the spurious. Thus having the truth in every field may we come into the true freedom of the sons of God. Amen.

The lad in the school room has not left his moral nature at home. *The whole boy is there,* and with no part of his being more sensitive to influences, good or evil, than his *moral faculties.—S. M. Ellis.*

THE STORY

Unto The Third Generation

CHAPTER XI

She closed her declination with the question:

"I suppose you know why your sister objects to Walter marrying Dorothy?"

"Yes," he replied, "I know all about that and it occurred to me that if you were my wife, my sister would scarcely be in a position to make trouble there. I am as much interested in that young man as you are in your daughter's welfare. Then he brought all the powers of his trained mind to the task of pleading his own cause, independent of these considerations and he won.

He told Mrs. Manton of his plan, that they should be quietly married as soon as possible, without even notifying his family; establish their home in Bakersfield before commencement and let the affair of the young people work itself out.

It was a quietly happy pair of middle aged people who stood before Dr. Walker a few weeks later. Mrs. Manton wanted to be married in the church even though the ceremony was a private one. So much of her life had been poured out there in music and worship that to her no other place seemed quite appropriate for her marriage to this man who had deliberately and persistently sought her for what she was, knowing fully her unfortunate past. At the close of the simple service her old friend, her pastor no longer because of his retirement, said with traces of tears of joy in his eyes, "I think I am as happy over this event as you can be; for years I have hoped this for you. We shall miss you and everyone in the church will wish you happiness in your new home."

Two days later Mrs. Daughtery received this brief note from her brother:

"Dear Jen:—You may be surprised to learn that I was married today to one, whom I sure you will love and admire when you meet her. We shall be at home any day now at my apartment. You and John dine with us as soon as you can make it convenient. Wire me when you are coming.

As ever your brother,

JERRY."

That the family was surprised is but faintly expressing the mental state of the elders and the clever acting of the invalid son. "Who could have suddenly captivated Jerry?" No answer was forthcoming. There were but three people who could have enlightened them. They were their own sons and Dorothy Manton, and none of them had breathed the secret though a party to it. John Daugherty was secretly pleased as his wife was mystified, but the only decent thing to do was to accept that dinner invitation, which John promptly did by 'phone. But not a word could he get as to who the bride was. To his direct question he received the answer, "Come and meet her, then you will know."

The next day in ample time for dinner they reached Jerry's apartment and were received with the charming graciousness which was the talisman of the bride's life. Of course, John Daugherty was surprised as he recognized her. Politician as he was, he instantly grasped the situation and put on the air of a polished stranger being introduced to his new sister-in-law. Mrs. Daugherty was captivated at once and gave a most affectionate greeting and being well-bred people no questions were asked. Ailene carried her part as well as did her brother-in-law, and the dinner was a happy one. As they were visiting comfortably in Uncle Jerry's elegant living room later, the door suddenly opened and Walter and Dorothy entered with a rush as only present day collegians know how to carry things off. After Dorothy's greeting to her mother, Walter caught her in his arms, whirled her about until she was dizzy and set her down with the remark, "Mother, you are a mighty attractive bride." As he turned to his own mother, the truth of the situation flashed over her. A flush of anger overspread her face, but before she could speak, Walter had his arms about her and whispered, "Play the game, mother, it's alright."

By the time the young folks had finished with Uncle Jerry, Mrs. Daugherty had regained her composure and her quick mind had worked exactly as her practical brother had predicted. Without a word, she walked to her new sister's side, put an arm about her, kissed her and said, "I suppose it will be their turn after commencement." "I sincerely hope so," replied the bride, happy in the consciousness of the truth of those words of promise which, had supported her for so many years. "All things work together for good to those who love God."

Later that evening when Walter and Dorothy found themselves alone in an alcove of Uncle Jerry's living room, Walter took from his pocket the engagement ring which had been given back to him more than a year before, and taking her hand he asked simply, "May I put it back where it ought to be now?"

She looked at him with a baffling smile and answered, "Evidently Uncle Jerry has removed all obstacles to my reception by your family, but there is one thing must be definitely understood before I give my consent again. I got hold of the newspaper report of your father's speech in the legislature on that divorce bill two years ago. Do you share his views?"

"You are ahead of me there, Dottie. I never read it. But what has that to do with me and our love?"

"It has this much to do with it, that I never will marry any man who holds those views concerning marriage. They were evidently the views held by my grandparents, the results of which have clouded my life. After we broke off our engagement I went into that matter in our social science class and the one thing that stands out in my mind as the result is that most Americans are simply pagans in their conception of marriage and its character. They have gotten their ideas from Roman law instead of from the teachings of Jesus Christ. Your father, I am sorry to say is one of that sort of Americans. Mother has brought me up a Christian. Our church seconded her work and I am glad of it. But the man who marries me will have to convince me that he holds the Christian view of marriage."

"Gee! Dottie, that's a new one on me. I didn't know you were side digging in that placer drift. But Professor," he said with mock deference, "what is this Christian view of marriage that I have to match before I can qualify?"

"It is simply this that no man or woman has the right to break that bond simply for their own happiness or convenience. Whatever the law may be God has made that union so that it never can be broken without wrong doing on the part of one or both. And the consequences of that wrong doing you know as well as I, though I doubt if you have felt the keen edge as I have ever since I began to take notice. When I marry it will be for life. There will be no mental reservation shaped by a divorce in the background of my mind or in my subconsciousness, as Professor would put it. It will be a step that I never will retrace, no matter what happens. If that relation is broken up it will have to be done by the Man to whom I trust myself. Now honestly, Walt, is that the thought you have about what you ask of me now?"

"That is the way I feel toward you, Dorothy, but this is all new stuff to me. I never gave a single thought to such a thing. As for Dad's views, he is a politician I know, but aren't you a little hard on him?"

"Am I not right as to the source of his views?"

"Search me, I don't know, but where did you get all this stuff about marriage?"

"In the New Testament. The words of the One we call the world's greatest Teacher, and you don't know them Walter. Then I guess we shall still have to wait a little while until your head is as right as your heart. Good night, and springing to her feet she kissed him hastily and was gone to her own room.

He sat as one stunned. "By Jove" he muttered, "What do you think of that." He sat staring out of the darkened window for sometime, then rose and went to the book cases in the living room. A search of a few minutes over the books and magazines and he found what he was looking for. But how little he knew where to look in that diversified book. "The New Testament she said," he muttered and turned to its first page. It took him perhaps half an hour before he came upon the first item. It was Matthew 5:38. He read it and reread it. Then he noticed a little letter and being familiar with references he easily traced Matthew 19:3 and Mark 10:2. These he read and reread, at last he closed the book and his eye fell upon a name in gold letters on its cover. "Ailene Manton," "Her Mother's" he said, still speaking under his breath. "Funny I never saw that before, and the fools at the Frat talk about Christianity being other world mysticism. The real thing hits a fellow pretty hard in this life. But she is right and she hit Dad squarely between the eyes, but can I match up, that's the bones of the whole thing. Evidently I shall have to for there is no fooling that girl. Not for any length of time any way. But if that is right and it looks that way, I can and will meet her on it."

So it happened that the next morning on the train as they were returning to college he said, "I looked that matter up in the Bible last night, and you are

(Continued on page 42)

FROM THE WORKERS

Impressions Of Religious Education Association Convention

W. S. Fleming

The Religious Education Association held its 24th annual convention in Chicago for five days during the last week in April. The Association is composed of university, college and theological seminary professors, public school men and religious educationists with a sprinkling of pastors and others from this country and Canada. Prominent men from all over the country were present and made up the program. Ten university and theological school professors, one state superintendent of schools, four prominent city superintendents of schools and three eminent pastors with numerous others of equal standing gave set addresses. It was a rare privilege to be present, and I was there for two days, cutting out other important work. All the addresses have been published in the June number of "Religious Education," the official magazine of the association, and it lies before me as I write, a very illuminating volume.

The function of the Association as announced in its constitution is to put more religion into education and more education into religion—a truly splendid and greatly needed task, one that could well occupy the attention of the best men in the land. The program of the recent convention was on "The Educational Function of the State; The Educational Function of the Church." It was a subject of particular interest to me, therefore, my attendance and a subject I believe of interest to readers of *The Christian Statesman,* therefore some impressions for those readers.

I was not altogether unprepared for what I heard, for I have known some of the leaders of the Association for many years and have heard their views in many sections of the country. It was my unpleasant task to face some of them in 1920, and combat their opposition to a provision in the then proposed new constitution of Illinois mentioning the right of the Bible in the public schools. I have met their leaders from Ohio, to the golden gate in more than a dozen states and heard and combatted their arguments. It was this same group that in their convention in Pittsburgh in 1920, adopted a resolution opposing the mandatory reading of the Bible in the schools, forgetful of or ignoring the fact that under mandate of state law the Bible was then read every morning in all the schools of both the city and state wherein their sessions were at the moment being held, read with no opposition and with widespread approval by schoolmen and others. Of course, I was interested in the Chicago program and became a member of the Association with the hope of thus being more free to join in any discussion and, if need be, as a good Methodist to give my testimony in favor of religion in public education.

But I was scarce prepared for the first jolt that reached me. The second speaker that I heard declared that the announcement of the convention said

concerning education in the public schools, "Religious motivation may not be used; the name of God may not be used." Do you get it? The Religious Education Association, whose first function is to get more religion into education said on its printed program that the name of God may not be used in the public schools. Did it mean that such is the law of the land? The statement is capable of no other interpretation. It is either wilfully false or its author wilfully ignorant, either one, from such a source, inexcusable and most reprehensible. Nothing in American law, court decisions or practice, past or present, backs up the assertion, and very much specifically denies it. The only reason I can imagine for the statement is that the wish was father to the thought, and my guess is backed up by the fact that several other statements akin to the above and much like it were made by different men on the floor. Prof. Luther A. Weigle, of Yale, called attention to the statement of the program, said he was "amazed to read" it and called it an "error," and his words are in print on page 575 of the June "Religious Education."

I was amazed not only at the statement on the program, but also at the fact that, except Prof. Weigle and myself, no one openly took exception to it. Nor were the other kindred expressions critized. All went as a matter of course, just as though the body agreed with them. I knew that not all the members agreed with the declarations, for at least four regular speakers held that religion should be in the schools, presumably meaning that it now has a right there. One man, a rabbi, definitely argued that the idea of God should be left out of the schools, and he was not challenged.

When things like the above can happen in a great convention made up largely of professors of church universities and religious leaders, I am not surprised that a leading Methodist pastor, ex-president of one of the greatest denominational universities of the land in his address, characterized the present attitude of many universities toward religion in these words,—"If I sneer at the moral enthusiasm of Immanuel Kant and praise the darting liberty of mind of Voltaire, I am secure in many universities. If I refer with enthusiasm to the spiritual supremacy of Jesus, I have committed a sort of *faux pas* which, frequently repeated, may endanger my place in the institution. I simply insist that Jesus ought to have the same sort of entrance to the mind of a state university as Voltaire." It was a brave statement to make in such company. That is how I felt when Dr. Lynn Harold Hough said it. Is there a doubt that atheism is getting a strangle hold on our state universities and some others? Is there not a suspicion that it is coming dangerously near our public schools, when statements like the one on the program do not find vigorous denunciation?

What did the convention say about the way to get more religion into education one of the particular things the association stands for? Several of the speakers did insist that the religious element should in some way and to some degree be in the schools, but they were uncertain how. A larger number very strongly opposed any injection of a religious element into tax supported schools, assuming as about all of them did it has no right there. Three of us, a local

pastor, an elect lady and this writer were, perhaps, pestiferously insistent that definite religious exercises have a perfect right in the schools and should actually be there every day, and that the public school should be the nation's family altar. Again and again, in the open forum discussions, as opportunity afforded, we pressed the issue by timely statements of fact briefly put. The stop watch was held on us, though not on any one else, but we were always well within the limit. The atmosphere was chilly. It almost seemed like butting ones head against a stone wall, but we knew our facts, believed in them thoroughly, recognized that we were giving new provender to most of our hearers that would at least arouse interest in some, and we pressed the battle, well assured that while they could not gainsay our position, our statements fell very largely on unfriendly ears. But we knew we were sowing seed, some of which might fall on good ground, though most of it would reach stony soil. As a body, the convention was set like a flint against us, though they did not attempt to answer our arguments or deny our statements of fact. They were previously sold to another proposition. Children must have religious education, but the state could not give it. About the only thing the state could do was to stand silently and impotently by and let the church give such religious instruction, if it can, as might save the nation from political and moral disaster. That is, in the mind of this body of leading educators, the state is and can be only a parasite, receiving from the churches the food that is necessary to its continued existence. That must be a sort of a jolt to some of us who feel that the nation is sovereign, and has a right to do what is necessary to save its own life.

The unwelcome activity of our little group, our foray into the camp of the enemy, if you please, was not without results. More than a dozen people asked for and were gladly given literature. Several engaged me in personal conversation, and some of them seemed to be looking dimly into a new world. And then the findings committee, in summing up the convention, put into their report the following, which was much more than we had dreamed could be accomplished,—"The routine reading of the Bible in schools, while welcomed as an official recognition of religion, has not yet yielded such results as to justify a final evaluation." If this group of men ever before breathed a word in favor of religion actually in the public schools, this writer never saw it. And it has opposed it. We welcome this hoped for conversion.

Mrs. Shepard's Letter

This month's letter will bring to you the contents of two letters—one written by a young girl recently converted to Mormonism in Brooklyn, N. Y., and the other from a woman who several years ago joined the Mormon Church in Brooklyn, afterwards spent two years in Utah, has had a great awakening as to the dangers of the Mormon cult, and now lives in California in a true Christian faith and is ready to do work for her Master.

I shall call the young girl Miss G—and the woman Mrs. F. Miss G, has been in correspondence with me and I have been trying to have her see the

falseness of the Joseph Smith teaching. I will quote here a part of her recent letter to me.

Dear Mrs. Shepard:

Before I began this letter I had been praying to the Heavenly Father that I would be guided by Him in everything that I might write to you. You think I have been misled—but I did not go into this blindly—I have a testimony that Joseph Smith was a prophet, that the "Book of Mormon" is the Word of God, and the Church of Jesus Christ all that it claims to be. I have had to face my Christian friends and tell them that I am going to be a Mormon, realizing all the prejudice that will follow, losing some whom I love dearly and being told by them that I do not believe the Word of God, and I have lost some who are ashamed of me and who admit that they cannot understand me and when I try to show them, they laugh at me very scornfully.

I heard the Mormon Elders *preach on the street corner,* and I invited them to visit my mother and me in our home. Will you not believe me, dear Mrs. Shepard, when I tell you that I know that the "Book of Mormon" is His word?

Yes, there are people all over who are trying to show that Mormonism is a fraud, etc. But may I not be fair in believing they have not gone to Him about it?

I want to thank you for your letter and for the enclosed tracts. Will you please read the tracts I am sending you with all the love and the sincerity with which I read yours.

In His service,

Miss G.

This letter reached my heart, because of its fairness and its Christian spirit and I felt we must save this pure young girl, so I forwarded her letter to Mrs. F, who has had her eyes opened and asked her to write Miss G of her experiences among the Mormons, and I quote from her reply.

Dear Miss G:

Read *prayerfully* Matthew 24th chapter. Mrs. Shepard has asked me to write you and has forwarded to me the letter you wrote to her. I am glad to do this, for I feel sure you are a lover of the truth and will understand that I write in a spirit of service and not of interference, because I love to do anything that will help the cause of Jesus Christ, in this world.

Like you, I was a Mormon convert in Brooklyn, where I was born, educated and married. In the same block where now stands your beautiful Mormon church, my father taught the men's Bible class for twenty-five years, and you can think of me every Sunday of my childhood entering that little church with my good parents.

It would not be possible to give you in a letter an account of my experiences as a Mormon. I will simply state that during the war, I opened my house, fed and mothered hundreds of Mormons at great financial loss to myself and rejoiced in so doing. The elder, who baptized me, lived with me for one year, and his own mother said she was willing to share her mother love for what I had done

for her boy. My daughter and I were the first who were baptized in the font in the new church in Brooklyn. After a year or so, we went to Utah, and two years later I left Utah, broken in health, penniless, in debt for the bread we ate and branded a liar by many of the highest authorities of the Mormon Church.

I have prayed to be guided as I write to you and have asked a verse which might help. I have opened to the verse, "Moreover by them is thy servant warned, and in keeping of them there is great reward." Psalms 19:11. If you turn to your Bible you will find that "them" means the statutes of the Lord. How comforting that would be to one of your nature; *not* the *statutes* of *man,* but the statutes of *God,* which are given to the spirit that is willing to *suffer* to know the truth. Now, my dear child, search your soul and ask yourself if your testimony has been earned through suffering.

I joined the elders and spoke with them on the streets of Brooklyn, and gloried in my sacrifice and sufferings. The *real sacrifice* for my Saviour was when I listened to the warning of the still small voice and disillusioned, weary of life, at the point of death, I knelt at the cross and faced the world of cruel hardship, with only Christ for my guide. And He is sufficient; His life and commandments are more than sufficient and they cannot bear contradiction.

You wonder why I write this. Because I want you to know that what the church stands for in Brooklyn, is not what it stands for in Utah. The policy of the Church is to give the "milk" to the new converts, and later, often years later, they give the "meat." My elder in Brooklyn told me that polygamy was a dead issue in the Church. In Salt Lake, I had the best beloved apostle of the Mormon Church, pray for me to believe this awful doctrine. Oh yes, they still *teach it when you are fit to be taught.* In Utah, I asked my elder why he had lied about polygamy. He replied, "I was told to do it." That dear young man, honest in everything else, would lie for his Church.

I am going to tell you some of the doctrines that were taught me in Utah, and if you wish to accept them, I would not deter you. You have a right to know the truth and then ask your Lord if you should accept those doctrines. Forget Joseph Smith for once, and ask Jesus if He ever contradicted Himself so much as to give these doctrines in the "latter days."

First—No woman or man can enter the celestial kingdom who is not a polygamist, or living in polygamy. If he does not take more than one wife in this world, or the woman be more than one wife, neither will enter the celestial kingdom until *they* obey this law in the world to come. Do you believe this?

Second—The colored people are black, because of their doubts in the preexistence and can never hold the priesthood in the Mormon Church. Is that in accord with Christ's teachings?

Third—God the Adam, God was the physical husband of Mary, thus making the birth of Jesus accord with natural law. Can you find anything in the Bible that accords with this?

Fourth—No Mormon should defy "authority," or what the Church reveals, no matter what he believes. The Mormon Church is more autocratic than any

Continued on page 41

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Editor Statesman:

I have long been a reader of *The Christian Statesman*, and have been acquainted with the National Reform Association ever since its founding, but I never knew until it came under its present management that its purpose was to put the Christian Amendment in the body of the Constitution and make our courts legal interpreters of the Bible. It has always been asked to be put in the Preamble and Justice Story has been quoted to show that the preamble does not confer any additional power on the government or any of its departments, and therefore, the courts cannot decide any case by it. But you say this is one of the defects of our present system. Well, now suppose we should amend the Constitution so as to give the Supreme Court the power to decide questions of right and wrong independent of the Constitution, or as you say "revealed ethics" what would be the result? We agree that a nation possesses political sovereignty. This sovereignty is in the whole body of the people. On page 31, July, 1926, you say this sovereignty gives a nation its independence and makes it accountable to God, in other words is a moral person. Then you say you agree with me that it is the province of sovereignty to decide what is right or wrong. Now if the Supreme Court is given this right so to decide, do we not make it a sovereign? or a moral person. Can the state create a moral person? Would we not have two sovereigns in one state and the sovereignty of the court superior to that of the state which created it? I fall right back on my former statement that sovereignty cannot limit itself, or it loses its sovereignty. This sovereignty cannot be transferred and this statement is confirmed by a statement on page 20 of this July issue at the bottom of the page by R. D. Edminston. Now let me take up some of your points.

A right is that which a person has a just claim to. Yes. A power is the ability to do a thing contemplated. Yes. Authority is rightful power. Leave out the word legal. Sovereignty is the supreme political power right or authority. Yes, but *political* sovereignty is supreme *power*. Not right or authority. Sovereignty cannot limit itself for any cause. Political sovereignty is not delegated authority, and is not so viewed by all Christians. Power without authority is tyranny. Yes, but it has existed, to hold power and ignore the authority is rebellion. Grant that it is, but there was rebellion in this country once. Yes, it would be absurd for me to say that because I acknowledge the authority and governed myself by it, that therefore I had lost my free will. To exercise power beyond the right is rebellion against Christ. Yes, it is, but there has been plenty of it.

But now you admit my whole contention when you say that free will in the individual and power in the state enables them to disregard God's authority, but you add until He exerts His power, but when is that? Some people seem to do

that all their lives. I grant that the wages of sin is death, but it is wages and not a direct judgment. Injustice, oppression and wrong will bring resistance and destroy a nation, but nations are not destroyed just because they have failed to formally acknowledge God especially when they do not have the capacity as a moral person to do so, and there is not a nation on earth today that has the full capacity to own the authority of Christ in civil affairs. What I would like is for some great body of Christians like the Federal Council of the Churches of Christ in America to make for themselves a declaration of this authority. This seems to be all that could be done now.

W. S. WYLIE.

Dear Friend:—There seem to be just three points upon which we utterly fail to agree and I shall just mention them. As you suggest the discussion must end with this issue for we cannot carry on argument indefinitely. The first point on which we disagree is, as to your dictum that "sovereignty cannot limit itself." It seems to me that is precisely what it can do. Even God limits Himself to what we call law. I might illustrate this at length, but it is so evident, that it seems unnecessary. Your fundamental premise cannot be allowed.

The second is regarding the Supreme Court. That body is simply the organ of the state, to exercise its judicial authority. The state did not create it. The people created it when they erected the state and made it an essential part of it, to function for them in these matters.

It has presumed to say what is right and what is wrong. As for instance, it decides between an ordinary calling, which the State does not have a right to prohibit and the liquor traffic which it does. The decision was based not on any specific provision of the Constitution, but on the fact of the existence of natural rights which government must respect. To decide such questions does not necessarily make the Supreme Court a sovereign power, though it exercise some of the functions of sovereignty. The point I made in the previous issue of *The Christian Statesman* is that the Supreme Court has the same power to take cognizance of revealed ethics as it does to take cognizance of natural ethics. If it is deprived of this power by any means, that is a defect which should be remedied.

The third point on which I most emphatically cannot agree is in your definition of political sovereignty, when you leave out the idea of right or authority. No nation has any right to do wrong. "But," you say "they do rebel and do wrong and they are allowed to get away with it." Your position suggests II Peter 3:3-10. Where are his promises and where are his warnings? Well, now the purpose of the National Reform Association is to so Christianize civil government that it can and will function under the authority of Jesus Christ and not presume on the slackness of his government.

The mere form and place of the Amendment is a secondary matter. It is to secure an actual working Christian government that will function through its legislature, courts and executives in a Christian way, (which is to guarantee to every man his natural inalienable rights,) that the National Reform Asso-

ciation exists. I fail utterly, to see how by taking the position that sovereignty in a state is analogous to free will in the individual, that I am granting either your position that sovereignty cannot limit itself, or that the Supreme Court has no power to take cognizance of the moral character of law, nor that a nation is not responsible for its obedience to the law of Christ until it has a working majority who know and recognize that law. As to your statement that "political sovereignty is not delegated authority and is not so viewed by all Christians," I am thinking of "just powers," or authority and can only refer you to Paul in Romans 13:1. "The powers that be are ordained of God." This means that governments are the creatures of His will, and as you call them "moral persons." I do not like the term, though it has a fixed use in political science. But of two things you may rest assured, that God never ordained anything outside of His law and when Christ said, "All power is given unto Me," He included the power to control or govern; by His laws if they will; by the retributive force of His providence if they refuse.

However, you have a right to your views and we have no desire to argue further. As to the National Reform Association and its position, outside of its general aim, it does not presume to dictate to its members or its officers. It leaves them free to think and act as God gives them wisdom. W. P.

Mrs. Shepard's Letter—Continued from page 38

church in existence. If you don't believe this, go to Utah and try to get light on some questions.

There are many other things I would tell you, but these stand out so very colossal in their importance. Around the question of marriage, the nature of Christ and the divine right to think for ourselves, the whole world rotates and now perhaps you, as I did, will decline to listen to these warnings from Mrs. Shepard and myself. If you do decline, I can only pray that God will lead you through the painful years of disillusionment which must follow, for your letter leads one to believe that you are keenly sensitive.

I have just received a letter from a high school professor in California, who was a convert at the time I was, in Booklyn. He has left the Mormon Church also and writes now concerning me warning such zealous converts as you. I quote from his letter. "People must see things for themselves to believe. I heard all these things before, but was fool enough to join the Mormon Church, so I suppose others will have to learn as I did." And now I will close with the sincere hope that you will understand the spirit in which I write, and may God bless you in the reading.

May the blessing of God be on you, my dear girl. Live close to Jesus and He will guide you into all truth, perhaps through warning, perhaps through suffering.

Yours in Christ Jesus, MRS. F.

What a wonderful letter to this young girl convert. Will each of you who read these lines, pray for our dear Miss G? God can save her and she is worth saving.

Uncle Bertram's Garden Sass

The man who insists that the live and let live policy is the only one for humanity, certainly never saw a melon vine struggling with weeds. You don't get many melons or good morals that way.

Thinker and drinker, worker and shirker may sound alike, but are not nearly as apt to be the same person as writer and blighter in the newspaper world.

A bee may get honey out of the flowers of noxious weeds, but I have never discovered any way that a government can get anything good out of a grafting, perjuring, timeserving politician.

WITH THE CHECKS

National Reform Association.

Enclosed find $2.00 for which please put my name on your mailing list, for another year. It's a great little magazine, and I get a lot of good out of it.

Sincerely Yours.

National Reform Association.

I think *The Christian Statesman* a very good magazine and wish it could be in every Christian home. I thank you for everyone of them, and I never want to be without it.

Sincerely.

Dear Sirs:

I am renewing my subscription to your good magazine. Although I travel about a great deal, I do not wish to be without my Statesman, as I am anxious to keep informed on the Mormon question. It may be a wicked wish on my part, but I wish the heads of the Mormon church and many others of them could be wiped off the earth. We women tried hard to keep Smoot out of office, but Roosevelt seemed blind at that time (as many men and women are at present) to the great menace they are to our Republic.

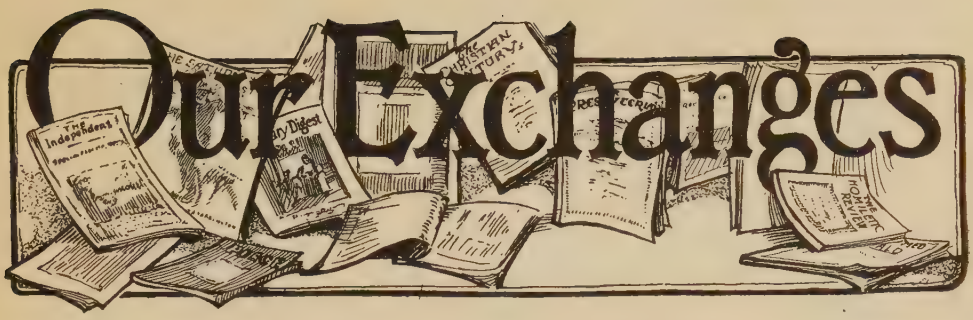
May God bless your work,

Yours Sincerely.

Unto The Third Generation—Continued from page 33

right and I'll meet you on that point." "Honestly," he added, as he saw the searching look in her eyes.

Somehow she seemed to be satisfied and for an answer she drew off her left glove, lifted her third finger and smiled. He was not slow in catching her meaning and very quickly slipped the ring on the waiting finger. "You will have to wait for the seal on that contract until we get there," he said, "but what an awful long ride this will be."—THE END.



LEE O'NEIL BROWNE of La Salle County, to select a conspicuous example of what is wrong at Springfield, is a grafter.

The minority system of representation enables him to shame the people of La Salle county by getting reëlection biennially, but the legislature voluntarily shares that shame by giving him leadership. When an Illinois assembly wants to clear itself of suspicion it will have more consideration for the moral character of the men to whom it submits for guidance.—*Chicago Tribune.*

FOR my part, I frankly do not know what to make of it when I attend meetings of Presbytery, how often I hesitate to say without hearing in prayer any direct recognition of the headship of the divine Master by whose authority alone the Church stands and the herald speaks. And I sometimes think when I hear questions of varying pertinence put to candidates for the ministry, that I could know them better—their personal experiences and their preparedness to meet prevailing error,—if I could get an answer, with all that it implies, to the question, "Do you pray to the Lord Jesus?"—*Willis Weaver, in The Presbyterian.*

THE propaganda which has poured into every legislative body, which has been brewed in thousands of editorial rooms and saturated the press, which has constituted a distillate running into the money drawers and soaking the receipts, is as much a manufactured product as the wares which it is sought to restore to legality. Just stop for a moment and think: How much of a general uprising of the people with a thirst and those without a thirst would there be for a restoration of the situation before the adoption of the amendment, were it not for the continued hammering of the paid propagandist?

—*Modern Woodman.*

TO be a consistent Christian I must be a conscientious citizen. As a citizen of a democracy, being called upon at every side to help mold the conditions under which I and my fellow-citizens are to live, I cannot but bring the influence of my Christian personality and convictions to bear upon these conditions. When the social gospel calls for the exercise of Christian citizenship in politics, it demands, first of all, the faithful discharge of our obligations as citizens of a democracy; it demands furthermore circumspection and Christian discernment in the selection and backing of candidates for public offices; and finally, the active promotion of any movement, proposed legislation, or law enactment that tends towards the realization of some common good for the people—be it material or spiritual in character.—*Arthur Randolph, in The Watchword.*

ANOTHER false statement that is continually foisted upon the public is that there is more liquor being consumed today than before prohibition. This does not appear so frequent recently as it did a few months ago. It is hard for anybody to believe that this statement is made without a knowledge of its falsity. Anyone must be credulous indeed to believe that the clandestine means of making and distributing liquor today could manufacture and circulate even a tithe of the liquor that was brewed and distilled by all of the breweries and distilleries in the country, as well as by the shipload importations of alcoholic days.

—*North Western Christian Advocate.*

WHILE the repeal of the Volstead Act may alleviate thirst, it will not repeal crime. Only continued vigilance, official and unofficial, can deal with that problem. There must be vigilance at our ports of entry, to make sure that only those who want to become Americans and are fit to become Americans are allowed to enter; there must be vigilance by Federal authorities, to make sure that those aliens whose crimes have proved their unfitness are deported; and there must be eternal vigilance by every good citizen, to make sure that weak, complaisant or crooked men are kept out or forced out of office. If we do not want to be ruled by vigilantes of crime, we must be vigilantes of law and order.—*Saturday Evening Post.*

THERE are, it is true, many moral sequences in the plays, but the suggestible adolescent is liable to miss the moral in the submergence of his rational faculties by appeals to instincts that have not yet been habituated to restraint. As Abe Martin says, "The trouble with most moral plays is that it takes so long to get to the moral." One might welcome a valley fog for the exhilaration of the sunlight on the hills, but not many would welcome a swim in sewage for the sake of a clear, cold plunge on the far side. We suspect that more of the secret of increase in juvenile crime is to be found in the abandonment of the movies to commercialization than in the new-found freedom of youth, the hip flask, or the probation system, not to mention other favorite antipathies of those who prefer yesterday to today.—*The Christian Century.*

ETERNAL vigilance is the price of liberty, and the principle applies in the present religious conflict. Indications are that the Rationalistic-Fundamentalist conflict in America is rather at its beginning than near its close. But it is cheering that so many of the religious anniversaries which have met this year have registered more satisfactorily than for several years past. We thank God that it is so, but caution against any one assuming that the enemy has shot his last bolt.

The educational system of America is largely in the hands of open or veiled enemies of Christian faith, determined to pass on to America the rationalistic philosophy they have stupidly swallowed from German sources. It wrecked Germany. Its success in America will wreck the Great Republic. Its sponsors are powerful, insolent and arrogant. They are entrenched in the most powerful places. A great conflict is ahead of God's people.—*Western Recorder.*

Fear. The Autobiography of James Edwards. By James Rathbone Oliver. The MacMillen Co. Cloth, 366 pages.

The story of a big business man whose health was undermined by fear and who was restored by the natural exercise of Christian faith.

When one begins the story, the first impression is that he has picked up a bit of psychoanalysis. And it is dealing with that modicum of truth embodied in this present day fad. As you proceed, you discover here is no faddist leading your thought but a Christian thinker revealing the true secrets of the Christian Science of healing. By that we do not mean Mrs. Eddy's brand. Before it has been finished you become conscious that you are reading a gripping devotional book that is putting across the real evangel in this story of mental therapy.

From a literary point of view it is well written. You forget all about style and simply see the ideas which in our estimation is the acme of art. It is one of those books which holds the attention to the extent that the clock is forgotten. It is easier to read on than to stop.

The reading of it ought to make for physical, mental and spiritual health. Its setting is strictly twentieth century, but its fundamental ideas are Biblical. We can heartily commend it to our readers.

Village Communities. By Edmund C. S. Brunner. George H. Doran Co., New York. Cloth, 244 pages. Price $2.25 net.

What a diversified country the United States is. No two of the cities are alike and this book reveals an equal diversity in its villiage life. It also reveals the fact that the real American is in the towns of 3,000 and less.

Mr. Brunner was director of the survey of social and religious conditions of the United States made by the Institute of Religious Research, in 1923. His work is recorded in condensed form in this book. There are two parts to the book. Part I, gives a summary of the village study. Part II, studies of eight individual villages in that many different sections of the country.

Whether one is interested in racial, economic, social, educational or religious research, this book will prove a mine of information. It is well written and especially Part II easy and pleasant reading.

One is impressed with the fact that the one common factor of all this heterogenous life is the public school. It is more nearly the same in all sections than any one element. Another impression is the firm hold that the Christian religion has upon the people. It is revealed here, but not stated, that denominational competition when kept within proper relations to population and wealth

and free from sectarian rancor is a wholesome thing. When not so guarded it is to the community about what the opium habit is to the individual. From a somewhat wide acquaintance with the small cities and villages of America, we are convinced of the accuracy and value of these studies.

One thing repeatedly brought home to us as a defect in our social organization is the lack of organized play for the children and youth of the country. That they are entertained is evident. Everywhere there is evidence of commercialized sport, but of organized help in sports which engage them rather than amuse them, such for instance as the Boy Scouts, there is a painfully evident lack. Yet there is nothing that goes further in promoting health of body, grace of form, cleanness of mind and moral and spiritual receptiveness in youth, than the mastery of the science and art of play. It may not help the box office, but it helps the youngsters, and incidentally the schools, churches and general social life of the community.

Building International Good-Will. Seventeen well known writers. The MacMillen Co. Cloth, 242 pages.

A fairly comprehensive presentation in brief form of all the present day "Peace Ideas." The various phases of the subject were well apportioned between the different writers. There is little overlapping. Another advantage apparently is, that each had the opportunity of presenting his favorite idea. This makes a readable book. One is impressed with the fact that some of these writers are still obsessed with the notion, as was Norman Angel in 1912, that international business, cultural and service organizations will prevent war. Dr. Cadman's paper is marred by the inclusion of that moth-eaten fable that the Roman Catholics of Maryland gave the United States the earliest and most perfect example of religious toleration. If Dr. Cadman knows anything about this, he must know that the Maryland charter was given by a Protestant king to a Roman Catholic noble of Protestant training, who was well-known for his indifference to religious distinctions; that the colony was about 15 to 1 Protestant, and that this example of Protestant toleration was forced upon Calvert for their protection. But we pass that. Dr. Cadman is a busy man, and we are glad he is among the peace advocates and we can heartily commend this book in spite of these minor weaknesses.

Mormonism Today And Its Remedy. By John D. Nutting. Published by the Utah Gospel Mission, 9277 Amesbury Avenue, Cleveland, Ohio. Paper, 20 pages. Price 20 cents.

Mormonism is a political machine, a financial trust, a clannish and immoral social order bound together by secret oaths, a politico-financial hierarchy, a modern recrudescence of Phallic paganism. This is the thesis of this and it is proven by facts and references easily procurable.

It is written in the simple, kindly manner, which is part of the author's personality. To those who wish information on this typically American problem, we most heartily commend this pamphlet.

Miss Harriet Lyon in "The Independent" telling why colleges upset the faith of students:

"It is a common error for radicalism to be mistaken for broadness."

This short sighted, color blind, astigmatic vision of values is one of the things that modernism has cultivated in too many of our class-rooms and pulpits of late.

Chester Rowell, speaking at the National Conference on Social Work:

"Unless democracy can be made to interest the whole people, we must devise some form of government which can be run by the interested fraction."

Old fashioned, personal religion seems to be the only force that will generate that unselfish interest in public welfare sufficient to keep a democracy permanently up with the growth of civilization.

The Methodist Temperance Board bradcasting through its Clip Sheet:

"More than 99 prescriptions out of 100 written for a pint of whisky are bootlegging prescriptions and are a disgrace to the great medical profession."

We have always known that a large number of these were mere evasions of the law. But we had thought that it was as much moss back medicine as criminality. This puts the criminality higher than we thought of the profession.

The Independent, broadcasting:

Unfortunately, Mexico and Russia have overlooked the fact that any monopoly of education tends to lessen initiative and develop abuses.

We notice that both have excluded the Bible and religion from their primary education, as well as trying to monopolize it; Russia purposely, Mexico as a war necessity. But it will have the result of destroying much of the usefullness of their schools in character building.

The Baptist, broadcasting editorially, concerning laws which prescribe a curriculum.

"Secure the best teacher possible and remove the handcuffs."

Sounds well, but upon examination it is just the secularism that has de-Christianized our public school system. Not a school superintendent will apply such a principle to anything else than moral instruction. No, there is only one safe way; put into the curriculum proven, accepted, established, necessary truth, as the subject matter of education.

Francis Toor, Editor of the Mexican Folkways, of Mexico City, writing in the New York Tribune:

"I am a Roman Catholic, but I feel sure that the Mexican priests would not have deserted their people if it had not been for superior orders."

Of course, this strike against the government was ordered by Rome. The Arch-Bishop of Mexico may assume responsibility, but anyone who knows the Roman Catholic organization, knows that he would never have dared to take such

a step without the approval of the Vatican.

Mrs. C. D. Eulette, of Illinois, adressing the Northern Baptist Convention:

"We must emphasize the vowels of the civic cause: A gitate, E ducate, I nitiate, O rganize and U nite."

We would like to add, "and sometimes Whack, like Carrie Nation and Yell like a college gang at a football match."

The "British Labor," broadcasting in its report for 1918:

"No labor party can fulfill its purpose unless it is continually wresting new fields from human ignorance."

Or any other kind of party, church or sociolgical organization. To stop pioneering is to die.

Mrs. Ella A. Boole, broadcasting for W. C. T. U.:

"The man who longs for the time to come when he can set his foot on the rail and blow off the froth, is not fit to be president of the United States."

Since it took the vote of our women to drive out the liquor traffic, it seems quite reasonable to believe they will see that it does not return.

Rev. L. B. Irwin, writing in the Presbyterian of the South:

Does any one know of a divorce of husband and wife who both daily asked the guidance and help of God to be with them in their daily life?

Come to think of it we never heard of such a thing. And we shall probably see fish walking on dry land before we do find such a case.

Arthur H. Roberts, in the Gazette Times Pittsburgh, Pa., concerning the incident of the Governor of Indiana:

"If a doctor would say, 'Without whisky this child will die,' there are still two things that might be done, one is to get whisky, and the other would be to get a doctor."

This sounds like sense. The whole story as handed out from Indianapolis smelled like ready made stuff from the A. A. P. A. propaganda factory. It is safe to treat it as such.

Frederick Simpich, broadcasting in The Independent about the Stockholm World Congress of Chambers of Commerce:

"France objects to our Prohibition laws, and various wine groups there have passed resolutions demanding the repeal of the Volstead Act."

Well, let them rave. If it does them any good it does us no harm. They will make more money by changing their wine grapes to Tokays, Cornishings or Malagas, than by such futile politics.

The Chicago Tribune, broadcasting editorially July 2:

"But the country cannot endure the lawless government of savage minded fanatics who have gained the upper hand in so many sections of the United States."

What is he talking about? The Chicago machine gun gangs? No gentle reader, he is talking about the Indiana Anti Saloon League. Maybe that is one reason they have machine gun gangs in Chicago. Poor Chicago to have to depend upon such a warped minded, perverted intellect for its leading news paper.

The Western Editor of The Baptist writing concerning the general reaction of the public to Al Smith's letter:

"The great Protestant majority in the United States has no mind to impose a religious test at the ballot box."

But the danger is that the general public will call that a religious question, when thinking of allegiance to a political organization which sends ambassadors from Rome to the nations, and receives them from the nations. That is a political question. To refuse to consider it at the polls is to abdicate the individual prerogative in citizenship.

PROGRAM

Of the Christian Citizenship Conference at Winona Lake, Indiana, August 1 to 4

MONDAY	**PROF. W. J. COLEMAN** **Geneva College** "The Influence of Politics on Evangelism."	**JUDGE L. B. DAY** **Domestic Relations Court** **Omaha, Neb.** "Family Conservation."	**MRS. L. L. SHEPARD** **Salt Lake, Utah.** "Mormonism.—Its subtle and dangerous doctrines."
TUESDAY	**PROF. COLEMAN** "The Oath; the bond of society."	**JUDGE DAY** "Mother's Pensions."	**MRS. SHEPARD** "Mormonism.—What women ought to know about it."
WEDNESDAY	**REV. J. M. WYLIE, D.D.** **Oakdale, Ill.** "The Divine Right of Democracy."	**JUDGE DAY** "Delinquent Children."	**MRS. SHEPARD** "How to combat Mormonism."
THURSDAY	**DR. WYLIE** "The Christ of the American Road."	**C. ELLIS MOORE** **Congressman from Fifteenth Ohio District.** "Criticising the Critics."	**MRS. SHEPARD** "What Price Victory."

Mrs. Nellie Oliver Pritchard of Milwaukee, Wis., will have charge of the music at the opening of each hour.

Recent Books Published by The National Reform Association

THE BIBLE IN THE SCHOOLS OR CHAOS

W. S. Fleming of Chicago

64 Pages paper; Price 10c. This deals with 16 supreme court decisions as to the right of the teacher to read the Bible in the Public Schools.

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THE BIBLE INDISPENSABLE IN EDUCATION

S. M. Ellis, D.D.

164 Pages. Paper 40c; Cloth $1.00. A strong plea for the teaching of religious morality in the schools.

CHRISTIAN CIVIL GOVERNMENT

David MacAllister

Revised by T. H. Acheson and Wm. Parsons. 356 Pages. Paper 50c; Cloth $1.00.

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This is the sixth edition of this book. In addition to the original body of the book there has been added a history of the National Reform Association and its work as well as a considerable collection of public documents that furnish the foundation in history of the fact that this is a Christian Nation.

Either of these books will be sent with a subscription to The Christian Statesman. The first free. The second and third, Paper for $2.25, Cloth $2.75. All three with the Statesman, Cloth $3.50; Paper $2.80.

Ask for catalogue of The N. R. A. publications.

CHRISTIAN CITIZENSHIP CONFERENCE

Winona Lake, Ind., August 1 to 4

Under the Auspices of The National Reform Association

In this Conference Five Active Workers will attempt to answer the Question:

"How Will Christ Govern America?"

It is time to think of that. Half of the adults of America profess some sort of Christian Faith

Citizenship Conference, August 1-4

THE HONORABLE L. B. DAY

Of Omaha, Nebraska

Judge of the District Court

For six years Judge Day has been assigned to the Juvenile Court and the Court of Domestic Relations of Douglas County, Neb. In this position he has handled more than four thousand domestic and juvenile cases.

Subjects:

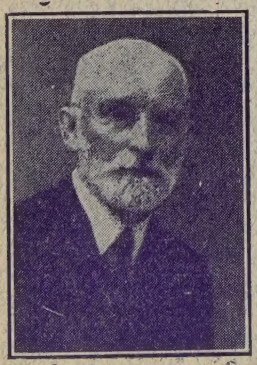
Family Conservation

Mothers' Pensions

Delinquent Children

THE REV. W. J. COLEMAN, D.D.

Of Beaver Falls, Pa.



Professor of Political Science at Geneva College

Professor Coleman has long specialized in the task of developing a Christian political philosophy. In this department he speaks with authority. He is a teacher and public speaker who always commands attention and carries conviction to the minds of his hearers.

Subjects:

The Oath—The Bond of Society

The Influence of Politics on Evangelism.

MRS. LULU LOVELAND SHEPARD

Of Salt Lake City, Utah

Lecturer, Author, and Social Worker

Mrs. Shepard comes to Winona as an old friend always welcome and always enjoyed. No more popular and magnetic speaker appears from time to time on Winona programs. Her message is of vital importance to Christian Americans.

Subjects:

MORMONISM

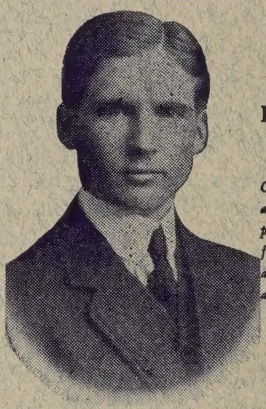
1 Its subtle and dangerous teachings.

2 What women should know about it. (for women only.)

3 How to combat it.

THE HONORABLE C. ELLIS MOORE

Of Cambridge, Ohio



Representative of the Fifteenth District of Ohio

Mr. Moore has served four terms in Congress and has come to be recognized as one of the leaders in all moral and patriotic movements. As a speaker before Kiwanis clubs, religious and patriotic assemblies he is in great demand and always enjoyed.

THE REV. J. M. WYLIE, D.D.

Of Oakdale, Illinois

Dr. Wylie will speak out of long experience in legislative, social and platform work as well as the pastorate in several states and cities. For many years he has been identified with the National Reform Association Work.

Subjects:

The Divine Right of Democracy

The Christ of the American Road